

B° L A G R A V E S  
Astrological Practice  
O F  
P H Y S I C K.  
DISCOVERING,

The true way to Cure all kinds of Diseases  
and Infirmities which are Naturally in-  
cident to the Body of Man.

B E I N G

Performed by such Herbs and Plants which grow  
within our own Nation, directing the way to  
Distil and Extract their Virtues and making use  
of Medicines.

A L S O,

A Discovery of some notable *Philosophical Secrets*,  
in our Knowledge, relating to a Discovery of all kinds of  
Evils, whether Natural, or such which come from *Sorcery*  
or *Witchcraft*, or by being possessed of an evil Spirit, and  
directing how to cast forth the said Evil Spirit out of any body  
which is Possessed, with sundry Examples thereof.

By *Joseph Blagrave of Reading Gent.*  
Student in *Astrology and Physick.*

LONDON, Printed for *Obadiah Blagrave in the  
Bear and Star in St. Paul's Church-Yard.* 1683.

24237.65.3

Geographic Bibliography

HARVARD COLLEGE LIBRARY

DEXTER FUND

May 25, 1927

To the Truly Learned, and my Most  
HONoured FRIEND

ELIAS ASHMOLE

of the ~~Worlth, Boal~~  
MIDDLE-TEMPLE Esq;

Windsor Herald at Arms, and Comptroller  
of the Excise for his MAJESTY.

SIR,

**A**lthough somewhat abashed (when I consider those admirable gifts, both of Learning and Knowledge, which are situated in your worthy Person, as by your admirable Works in Print are manifest) to Dedicate these my Labour's; yet being imboldned not only by our former Acquaintance, as having ever found those noble parts in you, both of Wisdom and Affability: But also considering the great Love and Affection you did always bear unto Philosophy; and so by Consequence, a true lover of such, who are well-willers thereunto, according unto that Maxime in Philosophy, *Every thing delighteth in its own Element, and doth sooner adhere unto it, than unto its contrary*; and should this Book come into some Men's Hands who are not delighted in these kinds of Studies, although wise and well learned in other things; yet they will assuredly slight, and disregard what I have Written, nor yet willingly

## The Epistle

show any love or countenance to the Writer; for according unto that notable expression of yours to the Reader, in your excellent Book, intituled, *The way to Bliss: That 'tis possible to shape a Coat for the Moon, as in writing to please every Genius; so various are the generality of our inclinations, &c.* What I have written in this Book is no Translation, but merely the Subject of my many years Practice and Experience in the Astrological way of Physick; and Published, not only for my own vindication in point of Art and Practice; but also to instance others to do the like Cures as I have done; for I may truly say, by me Wonders have been wrought, as in this Book will appear: yet many People I find are unsatisfied concerning my way of Practice in Physick; the reason I conceive is, because many illiterate Persons, and others who are ignorant of the Art of Astrology do foolishly speak against it, verifying that notable saying of the Poet, *Ars non habet inimicu[n] nisi ignorante[m].* Concerning the lawfulness of the Art, I have sufficiently given satisfaction to the Wise, in the Epistles of those Almanacks of mine, Dated Anno 1658. and 1659. Besides, there are many excellent Men, who have Written both Learnedly and Largely thereupon; should I mention your most worthy Self, who is known to be a great Master herein, and not only in Astrology, but also in Philosophy, the most excellent part having I dare say, few or no equals living. Sir, for the love I bear to your most Worthy Person, and to those most excellent gifts which God hath endowed you withal, I heartily wish I had higher and more excellent things to present you, that so you might take delight in reading, and increase in Knowledge thereby: However, I question not, but

### Dedicatory.

but that when you have read it over, you will find somewhat herein worthy your perusal, which may (if it add nothing unto your Wisdom and Knowledge) put you in Mind of greater Mysteries; even as in Motions, the lesser Wheels being moved, causeth the greater Wheels to be set on work. Craving pardon for the boldness of him, who heartily wisheth your increase, both in Cœlestial, and Terrestrial Wisdom, Health, and Happiness in this Life, and Eternal Joy in the Life to come; and who shall ever remain,

SIR,

*Your assured Friend*

*and Servant*

*to Command*

**Joſ Blagrave.**

A 3

To

To all my loving

# C O U N T R Y . M E N

In General;

But especially to those of R E A D I N G , being  
the place of my Nativity.

**I**T was the saying of our Blessed Saviour, That a Prophet could not be without Honour save in his own Country. Although I doubt my self no Prophet, yet by the Rules of Astrology, I have predicted such things which (to our sorrow) have come to pass, as may appear in my Almanack for the year 1665. and others formerly written: I presume, I have both Friends and Enemies amongst you; 't is well known unto many, that I have done very great Cures both in the Town, and Places adjacent, although I have not mentioned their names in this Book, yet I find that many being unsatisfied concerning the legality of my way of Cure, have refused to come or send unto me for help to Cure their infirmities, and many of those who did come, came for the most part privately, fearing either loss of reputation, or reproofes from their Neighbours, and other unsatisfied People; and also fearing that what I did, was either Diabolical, or by unlawful means. I question not but when you have read over this Book, although some things may seem mystical at the first, especially unto such who never before read any Books of this Nature, yet by oft perusal, and well heeding what I have written, I am confident it may and will give satisfaction unto any of reasonable capacity, and for the benefit of those who desire Knowledge in the Astrological and Chymical way of

To all my loving Country-Men.

of Physick (which is the most assured way extant) I have both briefly and plainly instructed the learner herein, so that those who can but read and will take pains may assuredly attain unto it, and be enabled thereby to do the like Cures as I have done; and as concerning the resolution of questions by Figures, a thing much questioned by some, I have in this Book given sufficient reasons therof according unto Art, thereby enabling others (if they please to take the pains) to do the like. What I have formerly done herein, was more to satisfy the earnest importunity of others, than for any gain or profit which came unto me; for I always (although some reward was given me for my pains therein) accounted my self a loser thereby, in regard of my Practise in Physick; and let the Artist be never so careful to give content; yet what will the most Men say, (especially such who are ignorant of the Art) if we discover the thing sought after, surely he doth it by the Devil, otherwise, how could he do it; but if we chance to fail, as sometimes we may by taking a wrong Ascendant, then they will assuredly say, they are cheased of their Money: I speak seriously, I take no pleasure in such questions, for the reasons aforesaid, having denied many which came unto me therefore. Kind Country-Men and Women, my thoughts are better of you, than wholly to blame you, for I dare say, it was either false reports, or ignorance of the way I profess, which caused many of you to be enemical unto me; wherefore, I have rather published this Treatise, that so, for time to come, you may not only be settled in your opinion, but also be fully satisfied, that what I have already done, or shall for time to come do in the Astrological or Chymical way of Physick, which is the way of my Practice, is both honest, just, and lawful; and is no more than what every industrious Physician ought to know, and without knowledge therein, 'tis impossible to be an expert Physician, as in this Book will appear:

To all my loving Country-men.

Concerning the Legality of this Art of Astrology, if any are unsatisfied they may read my Epistles of those Almanacks, Dated, 1558. and 1559. besides there are many Authentick Authors, who have written both learnedly and largely thereupon, for I intend not at this time to trouble my self or reader much farther herein, only thus much at present, I say, next unto Divinity it is the most to be admired, and most excellent study in the World, and worthy our knowledge; for there is so much seen of the wonderful Work of God in it, that it must needs convince the most unbelieving Persons what soever, and cause them to know that a mighty and powerful hand hath wrought these wonders, which we visibly see, as the Heavens, Sun, Moon, Stars and Planets, with their Motions and powerful Operations over all sublunary Creatures; and hath given us via Man so much Knowledge thereby (next unto the Angels) that he is able to reveal and make known in a great measure his Heavenly Will therby unto his People, that so they may be forewarned of his wrath to come. If I find this Book hath acceptance with you, I shall be incouraged to labour in my study and profession, to do you and the Country further service, and shall ever remain,

Assured loving Country-Man

and Servant,

Jos. Blaggrave,

AN

AN  
Introductory Preface  
TO THE  
READER.

**H**aving formerly spent some of my youthful years in the Study of *Astronomy* and *Astrology*, and since that in *Philosophy* and the Practice of *Physick*, and finding by good experience how each part doth depend upon the other, for without some knowledge in *Astronomy*, one can be no *Astrologer*; and without knowledge in *Astrology*, one can be no *Philosopher*; and without Knowledge both in *Astrology* and *Philosophy*, one can be no good *Physician*: And whosoever desirereth to make Practice, either in the *Astrological* or *Chymical* way of *Physick* (as for the *Drugg* way, there can be no certainty in curing thereby, as will plainly appear in this Book) having laid his Foundation as aforesaid (which if any Practitioner or Student in *Physick* be ignorant of, this Book will sufficiently instruct them therein) must build and rely upon these five substantial Pillars following: without which, there can be no admirable Cures done, or wonders wrought in this noble Art of *Physick*, viz. Time, Virtue, Number, Sympathy, and Antipathy. First, Time is of great Concernment whereby to gather each Herb or Plant at the right Planetary hours, which this Book will sufficiently inform you; and likewise to know the hour and time when to administer your *Physick* aright; for if the *Physick* be administered at a wrong hour, be it *Purge* or *Vomit* it will work contrary Effects, as I have oft times proved: Example, If you give a *Purge* when the *Moon* is in an *Earthly* Sign, Aspected by a *Planet* Retrograde, and that the *Ascendant* with its *Lord* doth Correspond, then the *Purge* will turn unto a *Vomit*; and on the contrary, if a *Vomit* be given when the *Moon* is in a *Watery* Sign, Aspected by *Planets* swift in Motion out of *Watery* Signs, the *Sign Ascending* with its *Lord* Corresponding, then the *Vomit* will turn to a *Purge*; also an exact *Time* must be obtained whereby to erect your *Figure* aright, whereby to give judgment upon the *Disease*, its cause and remission, which this Book will sufficiently instruct you in. For by *Divine* alone, no true judgment herein can be given, except in some few infirmities which proceed from the *Blood*, or

or passages of Urine, for Urine is but the excrement of Blood: There are many other considerations to be made use of by virtue of time, which I for brevities sake am willing at present to pass over, and so shall proceed unto the Word Virtue, which is in brief, a right knowledge and understanding of the Nature, Properties, Elemental Qualities and Effects which each Herb or Plant hath, whereby to cure all kinds of Grievous and Infirmities whatsoever, either by Sympathy or Antipathy, as this Book will sufficiently inform you; and all growing within our Nation. I shall not trouble my self or Reader in setting forth the dangers in using Foreign Drugs; yet I deny not, but that some Drugs, whose Virtue and Operations are well known unto us, may in many respects be useful, by reason our Climate doth not afford some ingredients which are necessary to be used in some Distempers, as Figs, Raisins, Currans, Sugar, Wine, and Spirits, &c. which are oftentimes made use of, whereby to make our Dyet-drinks and Spirits of Plants extracted, the more savory, and doth help to work a more forcible Effect in many distempers, as you will find in this Book: And I have accordingly in some infirmities made use thereof.

Thirdly, concerning Number: There are certain Numbers attributed unto the Planets, which every Astrological or Chymical Physician ought to know; more especially, such who use this way of Cure by Herbs or Plants, which is the most assured way extant, as best agreeing with our English Bodies; yet as I have already declared both in Decoctions, and in Chymical Extractions, Ingredients, together with Herbs may be used to make it the more forcible and savory; but should you take all Herbs or Plants which are accounted good for every Grief, not having regard to any select Number, there being so many sorts of Herbs approved good for the same, there would be no certainty either for the gathering of the Herbs at a right hour, or yet know when you have enough whereby to work your Cure. The certainty of a select Number is not only according unto my own Experience, but also it's the Opinion of Cornelius Agrippa, an excellent Philosopher, and many others: What Numbers are attributed unto each Planet, and the reasons thereof, I have elsewhere in this Book expressed.

Fourthly, Concerning Sympathies, that is, when any Planet who is strongest in the Heavens by celestial Dignities, shall afflict the Principal Significator of the Sicks; especially if more strong than that Planet which is of a contrary Nature; then these Herbs or Plants which are under his Dominion, shall according unto their Virtues and Numbers be collected to Cure the

the infirmity, always provided, they are gathered at the right Planetary hours, which this Book will inform you: Example, If *Mars* be the afflicting Planet, and is more strong in essential dignities than *Venus*, then you must make choice of such Herbs which are under the dominion of *Mars*, to cure such infirmities which he usually produceth, which this Book will also acquaint you with. There is no infirmity or disease whatsoever, but in a second Causa proceedeth from the evil influence of the afflicting Planets; and what infirmity soever any Planet causeth, he hath Herbs by Sympathy to cure it: In this condition heat must fetch out heat, even as if one should burn ones Finger, and then heat it against the Fire, which cureth by Sympathy: Likewise, I have known a great cold taken, to be cured by a Pippin taken in cold water, *Venus* being strong in essential dignities; and if we should give cooling remedies when *Mars* is strong, it will destroy the Patient, as I have often proved, for it stands by reason, that if a weak Man contend with a strong Man well armed, he must needs be worsted: but if *Mars* be the afflicting Planet, although strong, and *Venus* also be near equal in strength, then we must chuse a select lesser Number of her Herbs to join with *Mars*, and so the dose must be proportionable according to their strength and weakness, and so the remedies will be between both, rather adhering unto the stronger Planet.

Fifthly, Concerning *Antipathy*: admit the *Moon* or principal Significator of the Sick be afflicted by *Saturn*, a Planet Cold and Dry, and be weak in the Heavens, and the Planet which is of a contrary Nature is strong, as instance, *Jupiter* who is Hot and moist, then a select Number of Herbs under the dominion of *Jupiter*, being of virtue to cure the distemper must be used, provided they are gathered at the hour when *Jupiter* reigneth, which this Book will inform you. But if *Saturn* and *Jupiter* be near equal in strength, then use a mixture between both, and let one part of your Herbs be by Sympathy under *Saturn*, and the other part under *Jupiter*, always adhering unto the stronger Planet, both by Number and Dose, and ever remembryng in all Cures whatsoever, to use a select number of Herbs which are under the Sun, in regard he is Fountain of Life, and sole Monarch of the Heavens; and all those Herbs which are under his dominion are always found good to comfort the Heart, Brain, Nerves, Arteries, Vital Spirits, and are likewise good to resift Poxes; likewise in all Cures whatsoever, you must have regard unto the age of the Patient, together with their Complexion, and the season of the year, that so you may help to support Natur-

### *An Introductory Preface*

These defects; for a Cholerick or Sanguine Man or Woman by Nature require things more cooling than Flegmatick, or Melancholy Man or Woman, and a Flegmatick or Melancholy Man or Woman require things more heating than a Cholerick or Sanguine Man or Woman; consider the like between Youth and Age, and the season of the year.

*Note.* That each Herb or Plant mentioned in this Treatise, is set down by way of Catalogue under the Planet which owneth the Plant or Herb, it being done according unto their Elemental Qualities and Virtues: Having given sufficient reasons thereof, I confess I much differ from Authors, for what I have written in this Book is no Translation, being merely according unto my Practice and Experience for many years, by Virtue of which Herbs and Plants (through God's blessing) I have done many great and wonderful Cures. I dare say, greater have not been done since the Apostles times; for I have caused the blind to see; the deaf to hear; both lame and bed rid People to go; the dumb to speak, such who have been in extremity of pain, I have eased them, likewise I have cured all kinds of Evils, and all kinds of Aiges; together with all sorts of Madness, having in this Book given sufficient reasons for the same: I have likewise inserted in this Book, the Names, and Places of dwelling of sundry Persons who have been by me cured of such Infirmities and Griefs aforesaid, and how performed; that so others may be informed how to do the like; I have also instructed the Learner, how by the Moon in acute, or Sun in Chronick Griefs, or Infirmities to find the Disease within his Cause, and termination. I have also shewed the way how to Erect a Figure, and thereby to give judgment, either upon the Decomission, light of the Ulins or any strong fit of the Patient. And for the benefit of such who desire farther instruction into this Art of Astrology, having by the Rules in this Book, or by their own study attained unto the perfect way of Erecting a Figure, I have shewed the way how to give judgment upon any horary question, as Thefts, Strays, Fugitives, and the like. &c. it being according unto my way of Practice and Experience for many years I have also shewed the way and manner how I have cast forth Devils, out of such who were possessed, that so others may be informed to do the like.

*True and Honest Reader,* What I have written in this Book, is only for my own vindication against all scoundrels and false Accusers which are usually cast upon me by such who are ignorant of my way of Practice, but chiefly to instruct others, and to enable them to do the like Cures as I have done, that so many hundreds may be kept from perishing. There are many who do

do admire at the Cures by me done, but being unsatisfied of the Legality of my way of Cure, do thereupon refuse to come and tell to me for help to cure their infirmities.

And as for the vindication of the Art of Astrology, I shall not at present trouble my self or Reader therewith; but shall refer those who are unsatisfied unto those Epistles in my Almanacks, Dated Anno 1658. and 1659. and unto many other Authentick Authors in Print.

### Some Observations Concerning Sympathy of Cure.

Whereas in the Catalogue of Plants, the Planet *Saturn* hath but very few Herbs or Plants allotted unto him; yet notwithstanding in my Epistle beforegoing, I told you, that what Griefs or Infirmities soever any Planet caused, there are Herbs by Sympathy as well as Antipathy, to Cure it; wherefore know, that although an Herb or Plant may by Elemental qualities be under the Dominion of *Mars*, as being hot and dry, and so gathered at his hour; yet in regard of his virtues, and being approved good to cure such infirmities which are under the Dominion of *Saturn*, it may justly and rationally be called a Sympathetical Cure, by reason *Mars* is exalted in *Capricorn* the House of *Saturn*. Example, Agues, especially *Quartans*, are usually caused by *Saturn*. Now Worm-wood, *Carduus*, and such like Plants being hot and dry, are properly attributed unto *Mars*, both in point of gathering and numbers; yet in regard these Herbs and Plants are of known Virtues to cure Agues which *Saturn* causeth; and *Mars* being exalted in *Capricorn* which is the House of *Saturn*: Therefore it may properly be called a Sympathetical Cure: And so Herbs under the Dominion of *Sol*, Cure infirmities by Sympathy caused by *Mars*, because the *Sun* is exalted in *Aries* the House of *Mars*: And so Herbs under *Venus* cure by Sympathy infirmities under *Jupiter*, by reason *Venus* is exalted in *Pisces* the House of *Jupiter*; and so Herbs of *Jupiter* cure by Sympathy such Diseases which are under the dominion of the *Moon*, by reason *Jupiter* is exalted in *Cancer* which is her House: The benefit which we have from this observation is as followeth; If *Saturn*, *Mars* or any other Planet, be the afflicting Planet, and strong (which argueth a Compliance) then those Herbs which are under the dominion of that Planet which is exalted in his House, being good for to cure the infirmity may be used and (for the reason aforesaid) it shall be called a Sympathetical Cure, for when Planets are strong and afflicting we must comply with them, as I have elsewhere expressed. Note, That in all Sympathetical Cures whatsoever, there must be one Elemental quality

*An Introductory Preface, &c.*

quality in the Planets of compunction, with the nature of the Planet afflicting; as for Example, Herbs under *Mars* have the quality of dryness with *Saturn*; and Herbs under the *Sun* have the quality of heat with *Mars*; and Herbs under *Venus* have the quality of moisture with *Jupiter*: And Herbs under *Jupiter* have the quality of moisture with the *Moon*: The truth is, I find by good experience, especially in very cold infirmities, as Agues, Dead Palpitations, and such like, 'tis impossible to make a Sympathetical Cure when *Saturn* is strong, were it not so that those Observations beforegoing were in force, and approved: As for Example, If the Patient be old, his Grief cold, his Complexion cold, the season of the year cold, and his remedies to be applyed cold, it must needs destroy Nature, for where heat is wanting there can be no Life; but if *Saturn* be the afflicting Planet and weak, then Herbs which are under the dominion of the *Sun* and *Jupiter* being of known Virtue to Cure the Distemper or Grief will do it, they being by Nature hot and moist; whereas *Saturn* is by Nature cold and dry, clean differing in Elemental qualities, and this is called an Antipathetical Cure; but in all infirmities whatsoever which are caused by the evil influence of *Mars*, he being strong in the Heavens, the remedies used must be by such Herbs and Plants which are under his own Dominion, together with Herbs of the *Sun*, but if the Complexion of the Patient, their Age, and the season of the year doth naturally produce heat, then to use some small numbers, and dose of such Herbs which are under the Dominion of *Venus*, may be proper at some convenient times to give the Patient towards the refreshing of Nature; yet chiefly in point of Cure you must adhere unto those Herbs and Plants, which are under *Mars* and the *Sun*, whereby to work your Cure; for if you should give cooling remedies in hot Distempers; when *Mars* is strong, 'twill destroy the Patient as I have sufficiently proved; but as I have elsewhere expressed, if *Mars* be the afflicting Planet and weak, then those Herbs and Plants under the Dominion of *Venus* and the *Moon*; together with a select number of Herbs under the Dominion of the *Sun* will do it.

In all Cures whatsoever, a select number of Herbs under the dominion of the *Sun* must be used.

These Rules being well observed and carefully followed, may through God's blessing produce wonderful Effects; as I have sufficiently proved in my many years Practice and Experience, as you will find in this Book.

# The CONTENTS of this BOOK.

**A Catalogue of the Herbs and Plants appropriated unto their several Planets.** Pag. 1, 2, 3, 4.

**General rules whereby to know under what Planet every Herb or Planet is governed.** p. 5, 6, 7, 8.

**Rules concerning the gathering of Herbs and Plants at the right Planetary hours.** p. 9, 10, 11, 12, 13, 14, 15, 16.

**Concerning numbers attributed unto the Planets with the reason thereof.** p. 18, 19.

**The way to find the Disease by the Sun or Moon affected.** p. 20, 21.

**To know the time of Death or Recovery by the Critical Figure.** p. 22, 23.

**Judgments upon a Decumbiture Figure, and also upon acute and peracute Sickneses.** p. 24, 25.

**Judgment upon another Decumbiture of a Sick Person.** p. 25, 26, 27.

**The Characters of the seven Planets: Twelve Signs; and five usual Aspects; and the Houses of the Planets.** p. 28, 29.

**The Sick-Man's Glass, with the use of an Ephemeris.** p. 30, 31.

**How to erect a Scheme or Figure for any time given.** p. 32.

**A Decumbiture Figure set for the time of my Friend's falling sick; with judgment thereupon.** p. 33, 34, 35, 36, 37, 38.

**Observations concerning the Ascendant.** p. 39, 40.

**Brief Rules concerning long or short Sickneses: And whether the Patient is like to live or die.** p. 41, 42.

**The bodily shape and infirmities attributed unto the twelve Signs.** p. 43.

**The bodily shape with the Parts and Members of the body, together with the Diseases which the Planets generally rule.** p. 44, 45.

**Concerning the Moon of Mars or Sol afflicted in any of the Twelve Signs.** p. 46.

**Concerning the Moon of Saturn or Jupiter afflicted in any of the Twelve Signs.** p. 47.

**How to make Dyet-drinks, or to extract the Spirits of Plants or Herbs. How to make Syrups, Linctives, Pills, Glasters, Fumes, Fumigations, Cataplasmis, Ointments, and Bathes.** p. 48.

**Of Purgations and the manner of Purging, Vomiting, Bassing, Sweating, Blooding, with some other additions necessary to be known.** p. 54, 55, 56, 57, 58.

**Of Purgations and the manner of Purging, Vomiting, Bassing, Sweating, Blooding, with some other additions necessary to be known.** p. 59, 60, 61.

## The Contents.

A Catalogue of choice Herbs and Plants, collected for the curing of all kinds of Griefs or Infirmities whatsoe'er, Al- phabetically expressed, from p. 62. to p. 81.	
An account of a Cure done at Oxford.	p. 82.
An account of another Cure done at Oxford.	p. 83.
One Cure done at Tylehurst near Reading.	p. 86.
The way to cure the Evil, commonly called the King's Evil; with an Example. Another kind of Evil and the Cure thereof.	p. 87. 88.
Another kind of Evil, commonly called Atake.	p. 89.
Another kind of Evil which cometh from Sorcery or Witchcraft with the way of Cure.	p. 91.
A Boy suddenly struck Dumb and so continued three years, how cured.	p. 96.
How to make the Sympathetical powder, with its applica- tion.	p. 99. 100.
The Unguent for curing wounds, and its use.	p. 102.
Concerning Witchcraft and Sorcery, with the way of Cure.	(p. 103.
The true way to cure Witchcraft and Sorcery.	p. 105.
Some experimental ways to afflict the Witch.	p. 106.
Some notable Philosophical Secrets worthy of Knowledge.	(p. 109. 110. 111.
Two pretty Secrets in Philosophy.	p. 112.
Some practical and experimental Rules whereby to give judg- ment Astrologically upon Thefts, Strays, Fugitives, De- cumbitures of Sick Persons, Urines, or any other Horary Question.	from p. 113. to 120.
Concerning the casting Devils forth of such who are posse- sed, and how performed by the Author.	from p. 120. to 128.
Concerning Agues and Quotidian Infirmities, with the way of cure thereof.	p. 128.
Concerning several kinds of Madness, with the true Astro- logical way of Cure.	p. 136

# BLAGRAVE'S

## Astrological Practice of Physick.

### A C A T A L O G U E

Of the HERBS and PLANTS in this Treatise mentioned, being rightly appropriated unto their several Planets, according unto their elemental qualities and virtues, and agreeing with the Author's experience and practice for many years: There are many other Herbs, which might have been inserted herein, but these here mentioned are the most material and useful, being all English Plants and well known, and without Question, if rightly applied, may well serve to cure any infirmities, whatsoever that are curable, as I have sufficiently proved. But those that please may insert others, having Knowledge of their elemental qualities and virtues, according unto the Rules hereafter expressed.

#### Saturn.

**A**lder-black.  
Birds-foot.  
Bull's.  
Clouds woundwort.  
Cats-tail.  
Hawkeweed.  
Hemlock.  
Henbane.  
Mandrake.  
Moss of Oak.  
Nigardsbush.  
Oak.

#### Saturn.

Poppy-black.  
Poly podium of the oak.  
Tway blade, or two-leaved-grass.

#### Jupiter.

Agrimony.  
alexandrs.  
Aromatical-rue.  
Beans-blew.

#### Jupiter.

Bittony of the wood.  
Buttony of the water.  
Borage.  
Cinquefoil.  
Cammels-hay  
Columbines with blew flowers.  
Cresses.  
Comfrey with blew or purple flowers.  
Englofis.

Jupiter.	Mars.	Mars.
Bugloss wilde.	<i>Agnus castus.</i>	Dragons.
Dodder of time, or of any other Jupiter- plant.	Ale-boof, or ground- ivy.	Doves foot.
Dog-stones.	Anemony.	Dropwort.
Elm-tree leaves and bark.	Anet.	Dyers weed.
Fell wort.	Archangel, with red flowers.	Elderbuds.
Feiferfew.	<i>Asfarabacca.</i>	Fern.
Flower-de-luce.	<i>A smart.</i>	<i>Filipendula:</i>
Fools-stones.	<i>Alphodil.</i>	Fleabane.
Fox gloves, with pur- ple flowers.	Beans red.	Fur-bush flowers.
Fumitory.	Beets red.	Gallanga.
Goats-beard, or Jo- seph's flower.	Bell flowers.	Garlick.
Gromal, flowers and leaves	Bend weed.	Germander.
Gundar-gesse.	Birthwort.	Gladdom slinking.
Harts-tongue.	Bishopsweed.	Glasswort.
Missop.	Bitter-sweet.	Goutwort.
Knot-grass.	Blites, with red flow- ers.	Ground pine.
Lock-spur with blue flowers.	Box-tree.	Heath.
Mallows.	Bramble.	Hellebore.
Orach with blue flow- ers.	Brooklime.	Helmet flower.
Pappy with blue flow- ers.	Broom.	Horehound.
Perwinkle.	Butcher's broom.	Haw-thorn.
Purplewort.	Broom rape.	Hemp.
Parsnip.	Briony.	Hops.
Parsnip wilde.	Buckthorn.	Holly.
Spleenwort.	Bitter-bur.	Horse tail.
Satrion.	Bitter wort.	Jack by the hedge.
Saracens Confound.	<i>Carduus benedictus.</i>	Ivy.
Scurvy-grass.	Catmint.	Knapweed.
Smallage.	<i>Coloquintida.</i>	Louse berries.
Time.	Charlock.	Leeks.
Mother of Time.	Cotton-thistle.	Monk-hood.
Wild fax.	Cockle.	Mous-e-ear.
	Crow-foot.	Mustard.
	Croffewort.	Mercury.
	Danewort.	Hedge-Mustard.
	Darnel.	Nettles.
	Dittander.	Nep.
	Dittany or Papernwort.	Onions.
	Dock.	Osmond royal
	Dogs tooth.	Osmond water
		Flags.
		Park-leaves, or Tadfins.
		Poppy red flowers.
		Pilifwort.
		Pepper.

Index of Plants

Mars.	Sun.	Sun.
Pepperwort.	Almonds.	Lavender.
Radish.	Allgood.	Lavender-cotton.
Ragwort.	Avens.	Ladies-mantle.
Rocket.	Bazil-sweet.	Lovage.
Rhubarb.	Birds-eye.	Lillies, yellowish flowers.
Bastard-rhubarb.	Burnet.	Marigolds.
Rupturewort.	Bugle.	Marjoram sweet.
Sawwort.	Calamint.	Maudlin sweet.
Savin.	Cammomil:	Masterwort.
Saxifrage.	Century.	Mayweed.
Sciatica-cress.	Cheeroil, or sweet.	Millot.
Scabious.	Cicely.	Mints garden.
Scorpion-grass.	Celandine.	Mistlet.
Spurge.	Clary.	Mugwort.
Self-heal.	Catmint.	Motherwort.
Stene.	Cowslips.	Mallein.
Sheperds-needle.	Comfrey with yellow flowers.	One blade, or herb love.
Sheperds-purse.	Crown imperial, good for Palsies.	Oxlips.
Sneezewort.	Daffydils, or	Parly.
Sopewort.	Daffydowndilly.	Saint Peter's-wort.
Spearwort.	Dill.	Palmae coriata.
Solomon's seal.	Disany.	Pennyroyal.
Swallowwort.	Eglantines.	Pimpernel.
Tamaris.	Elicampagne.	Plony.
Thistles.	Eye-bright.	Rosa red.
Tarragon.	Fennel.	Rosa foliis.
Toothwort, or dentary.	Figwort.	Rosemary.
Our Ladies thistle.	Golden-rod.	Roses damask.
Wake Robin.	Gilly-flowers sweet.	Rue.
Cuckow-pint.	Herbs-eare.	Saffron.
Wormwood.	Holly-rose.	Sanicle.
Wood waxon.	Hightoller flowers, yellow with wolly leaves.	Sage.
Wood. <sup>wood</sup>	Saint Katharinus flower.	Sampere.
Wallwort.	Saint John'swort.	Saunders.
Wood-sage.	Saint Jameswort.	Scordium.
	Ladies bed-straw,	Sitwall.
	verbly yellow flow.	Savory, summer.
	Juniper.	Southernwood.
		Sun-flowers.
		Sunder.
		Spigget.

BLAgrave's Astrological

Sun.	Venus.	Mars.
Tansy.	Flix-wud.	Alkanet.
Tree of Life.	Groundsel.	All-good.
Tormentil.	Goutds.	Barberries.
Valerian.	Hearts-ease or herb of the Trinity.	Blood-wort.
Verbena.	Herb Truelove.	Bell-flower.
Walnut-leaves.	Herb two-pence, or money-wort.	Blue-bottle.
Woodbine flowers, or honeysuckles.	Hounds tongue.	Dog-grass.
Wood-rose.	Larks spur, with whiteflowers.	Endive.
Vipers-bugloss.	Lilts with white flowers.	Fluellen.
	Maiden-hair.	Liver-wort.
Venus.	Moss on Apple-trees, or crab-trees.	Loose-flise.
Adonis' tongue.	Mulberry leaves.	Loose-wort.
Apples.	Naueh-wort.	Lung-wort.
Arach's stinking.	Orrach-flowers-white.	Mada-sweet.
Arch-angel, white-flowers.	Peach-flowers.	Maddir.
Arrow-head.	Pellitory of the wall.	Milles.
Arum-chakes.	Plantane.	Privet.
Alkanet.	Pervinkle, wild.	Quinces.
Balmy.	Pond-weed.	Succory.
Beans-white.	Poppy-flowers white.	Rappon.
Beats-breed.	Paul's betony.	Sorrel-garden.
Beech-leaves.	Primrose.	Star-wort.
Blites-flowers white.	Ribwort.	Whortle-berryes.
Buds white.	Roses white.	Willow-tree.
Buck-bone plantain.	Rubus.	Wood bind-leaves.
Cleavers, or Gose-grass.	Saunders flow. white.	Wild Tansy.
Colts-foot.	Seabuckwedd.	Yarrow.
Colombines with white flowers.	Sorrelwood.	Moon.
Crab-tree.	Sowthistle.	Cabbage.
Cherry-tree and fruit.	Slech-wort. Spinach.	Chick-wid.
Crates-hil.	Straue-berryes.	Carworts.
Cud-wort.	Sycamore-tree.	Cucumber.
Comfrey-roots.	Torment-wort, or bell-flower.	Hauftick or Soughreen.
Daisies.	Tordi-laco'd grass.	Lettace.
Dandelion.	Tornis rose.	Melons.
Dock-wort.	Vine-leaves.	Orpint.
Elfin-flowers.	Violaceous-tree.	Pulpions.
Endive.	Wart-ciffus.	Purflane.
Endive.		Wood-sport.
		Guard.

**G**eneral Rule to know under what Planets every Herbor Plant is governed, by the only use of an Herbal, with the true reason thereof, according unto the Author's Experience and Practise for many years; as followeth.

**T**HE first thing considerable, is to take one of the Elemental Qualities of each Planet, viz. Whether hot and dry, hot and moist, cold and dry, or cold and moist, and of what degrees; as first, second, third or fourth. Secondly, we must by an Herbal find the Nature or Elemental Quality of the Plants; if you find that both the Planet and Plant do accord in Elemental Qualities, then we may conclude, that such an Herb or Plant is under such a Planet: For any reasonable Philosopher well knoweth, that every Element doth naturally sympathize with its own like, even as the actions of Men do naturally sympathize with the complexion and condition of that Planet which hath predominancy over them, as I have elsewhere expressed.

*Example* **H**

*Saturn* is a Planet cold and dry in the third and fourth degree: Now by the Herbal I find, that Hemlock, Henbane, Night shade, and such like, are cold and dry in the third and fourth degree; and therefore may justly be attributed unto the Planet *Saturn*.

**4**

*Jupiter* is by Nature hot and moist: Now by the Herbal I find, that Borage, Mallows, and the Herb or Plant called Dog-stones, are by Nature hot and moist; and therefore may justly be attributed unto *Jupiter*.

**5**

*Mars* is by Nature hot and dry in the third and fourth degree: Now by the Herbal I find, that Carduus, Wormwood, Tabao, Rhubarb, Hellebore, Box, and such like, are all under the dominion of *Mars*, as being hot and dry in the third and fourth degree.

**6**

The *Sun* is by Nature hot and dry in the first and second degree, and near unto the third: Now by the Herbal I find, that Angelica, Baum, Marigolds, Rue, sweet Marjoram, and such like, are all hot and dry in the first and second degree, perhaps near unto the third; and therefore are all annexed unto the *Sun*.

## BLAGRAVE's Astrological

*Venus* is By Nature cold and moist, with the first and second degree: Now by the Herbal we find, that *Violet*, *Spinage*, *White Beets*, *white Beans*, and such like, are all under the dominion of *Venus*, as being cold and moist in the first and second degree accordingly.

*Mercury* is By Nature cold and dry in the first and second degree: Now by the Herbal we find, that *Endive*, *Succory*, *Woodbine*, *Lung-wort*, *Liver-wort*, and such like, are all cold and dry in the first and second degree, and are therefore under the dominion of *Mercury*.

*The Moon* is By Nature cold and moist in the third and fourth degree; and by the Herbal we find, that *Cabbage*, *Sen-green*, *Chickweed*, *Orpine*, *Purslane*, and such like, are all cold and moist in the third and fourth degree, and are therefore under the dominion of the *Moon*.

*Another way whereby to attribute each Herb or Plant right unto the Planet, that so they may agree both in Elemental Qualities and Virtues, more especially of the first part in the degrees of heat or cold, it being the way of my Practice, and that with good success.*

**F**irst, having by an Herbal found the virtue of the Plant which is approved for the curing of such Infirmitie or Diseases, which are under the dominion of such a Planet, as causeth them, although the Herb or Plant agree but in the first Elemental Quality of heat or cold, yet the Herbal Plant may justly and rationally be attributed unto the Planet which owns the same, and so thereby makes a sympathetick Cure: As instance, *Jupiter* who is by Nature hot and moist, and hath predominancy over the *Liver*, *Lungs*, *Blood*, *Veins*, *Purifies* and such like: Now by the Herbal we find, that *Lung-wort*, *Wood-betony*, *Agrimony*, *Scurvy-gras*, and such like, are all good to cure such Infirmitie, notwithstanding they are all hot and dry in the first and second degree, yet having the first Elemental Quality of heat, together with Virtue to Cure such diseases, which *Jupiter* causeth, they may justly be attributed unto *Jupiter*; and to *Parslane*, *White Beets*, and *Dandelion*, accounted by *Anthony* cold and dry, may justly be attributed unto *Venus*, as having the first Elemental Quality of being cold in the first or second degree, and hath virtue to Cure by sympathy.

pathy such defects which *Venus* causeth, or otherwise by antipathy unto *Mars*, as doth *Plantane*, which cureth Cuts and Wounds which *Mars* causeth: Now white Beets and *Dandelion* cure by Sympathy; the first bringeth down Women's courses, the other helpeth to cleanse the passages of Urine, always provided in these particular Applications, that the first elemental Quality of Heat or Cold doth agree, as aforesaid, without which there can be no true gathering or attributing the Plant aright unto the Planet, as I have shewed more at large elsewhere. And farther, should we not sometimes use this particular way herein expressed, both *Jupiter* and *Venus*, who are great Friends unto Nature, would have very few Herbs or Plants allotted unto them, especially *Jupiter* who is the greater Fortune; for by the Herbal you shall find very few Herbs or Plants which do accord in elemental Qualities of Heat and Moisture with *Jupiter*; and the truth is, I find that Authors do most of them agree in the first elemental Quality, or part of Heat or Cold, but in the latter part of drynes or moisture somewhat differing; and without question they do but guess thereat, or otherwise by tradition follow each other; neither do they give true Knowledge therein (especially in many Herbs and Plants;) as instance, *Dandelion*, which hath a known Virtue to open and cleanse the passages of Urine: Now if this Plant were cold and dry, which most Authors hold, how could it have this Virtue to open and cleanse? For of necessity moisture must do it, for all Plants which are drying, are usually stopping and binding; and so *Saturn*, a Planet cold and dry, when afflicting the  $\zeta$  in earthly Signs, always produceth bindings in the Body: Also the blossoms of Plants are somewhat to be regarded, more especially when they agree in the first elemental Quality of Heat or Cold; as instance, *Wood-bettony*, *Hylsop*, *Bugloss*, *Burrage*, and such like, whose blossoms are blue, a Colour which  $\mathcal{U}$  owneth: And notwithstanding they are all hot and dry (except *Borage*) yet they are rightly appropriated unto *Jupiter*, by reason of their Virtues, as curing such defects which  $\mathcal{U}$  causeth. But should we grant that Herbs and Plants, which are by Nature cold and dry, to be under *Jupiter* (as many learned Authors do hold as I could name;) as instance, *Endive*, *Succory*, and such like, there can be no reason given for it, by reason they are so much differing in elemental Qualities, for the Plants are cold and dry, and the Planet *Jupiter* hot and moist, clean opposite unto each other; wherefore it standeth by *Reiton*, and is rational to be under *Mercury*, whose Nature doth sympathize, as being cold and dry, and so to cure by antipathy

unto *Jupiter*, the Herbs being of known virtue to cure such Distempers, which *Jupiter* causeth; likewise I find that many Authors do attribute, Clary, Mints, Penny-royal, and many others, unto *Venus*, a Planet cold and moist, whereas the Herbs are all hot and dry, of a clean contrary Nature. Now these Plants do properly belong to the *Sun*; and the rather regard of their Virtues, as being comfortable unto the Heart and vital Spirits, and being of sweet smell and pleasant taste: I could instance many more, which Authors do wrongfully apply; as instance, they attribute Angelica, Sage, Box, and such like to be under the Planet *Saturn*, whereas the Herbs are all hot and dry, especially Box which is hot and dry in the fourth degree, both the first Plants are without question under the Dominion of the *Sun*, as being of a good smell and taste, and are of known virtues to comfort the Heart, Arteries, and vital Spirits, and to resist Poison. The other being very hot, and of bitter taste, rightly belongeth unto the Planet *Mars*, as agreeing in elemental Qualities. I confess, I have read many Authors, and I find many of them accord, but clean out of the way of Truth: The reason is, as I conceive, because their works are many, or most of them but translated, and so following by Tradition each other, not well weighing the Reasons, have likewise erred, but as to the Virtues of Herbs and Plants, they do for the most part accord, giving reasons for the same. What I have written in this Book is not by imitation of others, but from my own daily practice and experience. And should I set down the many difficult Cures, which I have done by Virtue of Herbs, I should hardly be believed, except by such who are well versed in the secrets of Astrology and Philosophy: For many Country People think they make a bold Adventure, when they come unto me for Cure, presuming that what I do is more than natural. They not considering, or at least being ignorant of the extraordinary Virtue of Herbs and Plants more especially being gathered at the right planetary Hours together with the right Numbers of Herbs and Plants belonging unto each Planet being collected, and being truly in due times administr'd; for time, virtue and number, together with the right understanding of the way of Cure by sympathy and antipathy are the five principal Pillars of our work in the Astrological or Chymical way of Physick, as I have already declared before in my Epistle to the Reader.

Here follow some necessary Rules to be observed concerning the gathering of each Herb or Plant aright according unto the true planetary hours, without which no great Cures can be done, or Wonders wrought in the Astrological and Chymical way of Physick. I have also set down the way how to reconcile any difference, which may sometimes arise by way of Application of the Plant unto the Planet: For I must confess by reason of the difference amongst Herbalists concerning the qualities and virtues of some particular Plants, there may happily be some rational contest therein.

*The Way to gather such Herbs and Plants which are of known Elemental Qualities and Virtues out of contest, is as followeth.*

Before we proceed herein it will be necessary for the Reader to understand the planetary hours, which are inserted at the beginning of the second Book together with the Almanack perpetual adjoining; for both the Planet, which is Lord of the Hour, and the Plant, which is to be gathered must both agree in elemental Qualities, especially of the first part of Heat or Cold. *Example*, if I were minded to gather Baum, Rosemary, Marigolds, Angelica, and such like Plants or Herbs, which are under the Dominion of the Sun; upon Sunday the 14th of March 1699. Now from the Sun's rising until he is an hour in height which is until seven a Clock, is the hour of the Sun, likewise the Sun reigneth again the eighth hour, which is between one and two a-clock after Noon, at which times you may gather any Herbs or Plants under the Dominion of the Sun. Now if any one were minded to gather any Herbs of the Sun upon Tuesday the 16th. Day, then between seven and eight a clock in the Morning is the hour of the Sun. And likewise between two and three a clock in the Afternoon, as appeareth in the Almanack answerable unto the day of the Month also by the same Rules you may gather any other Herbs or Plants at the right planetary hours accordingly, which are out of controversy.

*Rules whereby to gather such Herbs and Plants, which are in Controversie, that so you may have the true planetary influence notwithstanding as followeth.*

**W**hen you are minded to gather any Herb or Plant in Controversie; as instance, Dandelion before mentioned, this Plant being by my rules under *Venus*, but by some Authors appropriated unto *Jupiter*, by reason it hath a virtue to open the obstructions of the Liver (being under *Jupiter*); But it hath also a Virtue to open and cleanse the passages of Urine, as I have already declared (which is under *Venus*); but chiefly it hath the first elemental Quality of being cold, agreeing with *Venus*, whereas *Jupiter* is hot. Now to reconcile this or any other difference of the like nature, do as followeth, Let both Planets in question at the time of gathering be in *Conjunction*, *Sextile* or *Trine*, aspect unto each other. Or otherwise let the *Moon* be separating and applying by any of those aspects from the one Planet to the other; by this rule you may have the true planetary influence of both Planets in question: Always provided that the Lord of the Hour doth accord with the first elemental quality of the Planet, be it hot or cold, wherefore in this condition *Venus* must be Lord of the Hour at the time of gathering the Herbor Plant accordingly. I shall instance one Herb more: Suppose, I was minded to gather Sweet-marjoram, which Plant is by many Authors appropriated unto the Planet *Mercury*; the reason they give is because *Mercury* is conjoined in some particular Operations of the Brain, and this Plant is of known Virtue to comfort the Brain. But by my Rules and daily Experience, I find it to be under the Dominion of the *Sun*; First by reason of its elemental Qualities as agreeing with heat and drynes. Secondly in regard of its Virtues for all Herbs and Plants, which are of sweet smell, and are of approved Virtues to comfort the Heart, Brain, Nerves and Arteries, and vital Spirits, as this Plant is, are justly and rationally accounted to be under the Dominion of the *Sun*, who is the Fountain of Life, Lord of *Leo*, and exalted in *Aries*, whereas *Mercury* hath only predominancy over some particular Operations of the Brain, as he hath in all the five Senses. 'Tis generally approved of all Authors, that the bulk of the Brain in all Creatures, is under the Dominion of the *Moon*. The vital and quickning part under the *Sun*, the Operation of *Mercury* as aforesaid. Now to

to gather this Plant at the right Planetary hour, that so you may have the influence of both Planets in question, you must do as before expressed; let those Planets concerned be in either *Conjunction*, *Trine*, or *Sextile*, aspect unto each other, at the time of gathering, or otherwise let the *Moon* be separating and applying from the one Planet to the other, at the time of gathering, by any of the foregoing Aspects: Example, If I were minded to gather the said sweet Marjoram in *September*, 1669. about which time such like Plants are in their prime to gather. In which Month upon the fourteenth day, the *Sun* and *Mercury* are in partil *Conjunction*, but their influence holds above a Week before and after, for until they are separated ten degrees from each others, their *Orbs*, *Rays*, or *Influence* holds strong unto perfection, wherefore you may gather this Plant aright upon *Sunday* the fifth day, or upon *Sunday* the tenth day, or upon *Sunday* the fifteenth day, from the *Sun* rising, until the *Sun* is about an hour in heighth; and likewise in the afternoon between one and two of the Clock, as appeareth in the perpetual Almanack for the day appointed. Also you may gather any days of those weeks, when the *Sun* is *Lord* of the hour; and if the *Moon* be in friendly Aspect, it's the better: How to find the *Lord* of the hour, I have shewed elsewhere at the beginning of the second Book.

**N O T E**, That in gathering all kinds of Herbs and Plants whatsoever, more especially, when you intend to do any great Cure, you must get the influential Virtue of one of the Fortunes, *viz.* The *Sun*, *Jupiter*, or *Venus* to be joined or be in some friendly Aspect with that Planet, which owns the Plant, having regard unto the Infirmitie or grief, which either by sympathy or antipathy hath any relation to the Fortune, as instance, Endive, which is cold and dry under *Mercury*; yet in regard it's approved good to cool the heat of the Liver, which is under *Jupiter*, therefore let *Jupiter* be in *Conjunction*, *Trine*, or *Sextile* aspect unto *Mercury*, or the *Moon* separating and applying by any of those aspects from the one Planet to the other, when you gather the Plant, this is to be done, when an infortune owns the Plant or Herb, you are minded to gather.

A Plain and Easie way how to gather Herbs or Plants aright that so you may have the benefit both of the day and hour, when each Planet reigneth, which owneth the Plant throughout the year: And will generally serve to gather any Herbs or Plants aright for the use of Physick, being fitted for every ten days of the Month throughout the year, and so for ever.

### NOTE,

All Herbs and Plants, which are under the dominion of the Sun are gathered on Sundays: And all those Herbs and Plants, which are under the dominion of the Moon, are gathered on Mondays: And all those under Mars, on Tuesdays: And all those under Mercury, on Wednesdays: And all those under Jupiter, on Thursdays: And all those under Venus, on Fridays: And all those under Saturn, on Saturdays: Now every planet which is Lord of the day culleth the first and the eighth hour of the day, each day being divided into twelve equal parts, which we call the planetary hours (and so the planetary hours are near twice so long in the height of Summer, as they are in the middest of Winter) Example, Suppose I were minded to gather Herbs or Plants under the dominion of *Sol*, upon one of the first ten days of *January*: Then upon Sunday from the Suns rising, which is six minutes after eight a clock, until 46 minutes past eight in the Morning, and likewise from 40 minutes past Noon, until 20 minutes past one, you may gather any Herb or Plant under the dominion of the Sun, by which account you have the benefit both of the day and hour as aforesaid, as appeareth in the Table following, you may do the like for any other Plant or Herb whatsoever, always remebering that the Planet which is Lord of the day, ever ruleth the first and the eighth hour, divided as aforesaid into twelve equal parts.

Length of the  
planetary hours.

January the first 10 days.	
Bef. noon From the Sun's rising which is 6 min. after 8 until 46 min. past 8.	h. m.
Aft. noon From 40 min. past noon until 20 min. past 1.	o. 40.

January from the 10 day to the 20 day.

January from the 10 day to the 20 day.	
Bef. noon From the Sun's rising being 47 min. after 7 until 30 min. past 8.	h. m.
Aft. noon From 43 min. past noon until 20 min. past 1.	o. 43

January from the 20 unto the end.

January from the 20 unto the end.	
Bef. noon From the Sun's rising being 26 min. past 7 until 30 min. after 8.	h. m.
Aft. noon From 43 min. past noon until 26 min. past 1.	o. 46

February the first 10 days.

February the first 10 days.	
Bef. noon From the Sun's rising being 12 min. after 7 until 8 a Clock.	h. m.
Aft. noon From 48 min. past noon until 36 min. past 1.	o. 48

February from the 10 day to the 20 day.

February from the 10 day to the 20 day.	
Bef. noon From the Sun's rising being 37 min. past 6 until 40 min. past 7.	h. m.
Aft. noon From 51 min. past noon until 14 min. past 1.	o. 52

February from the 20 day unto the end.

February from the 20 day unto the end.	
Bef. noon From the Sun's rising being 36 min. past 6 until 28 min. past 7.	h. m.
Aft. noon From 34 min. past noon until 48 min. past 1.	o. 53

March the first 10 days.

March the first 10 days.	
Bef. noon From the Sun's rising being 7. min. past 6 until 5 min. past 7.	h. m.
Aft. noon From 58 min. past noon until 58 min. past 1.	o. 58

April

# BLAGGATE's Astrological

Length of the

March from the 10 day to the 20 day planetary hours.

Bef. noon From the Sun's rising being 6 a clock } h. m.  
until 7 a clock } 1

Aft. noon From one a clock until 2 a clock } 1

March from the 20 day to the mon. end.

Bef. noon From the Sun's rising being 23 min } h. m.  
after 5 until 33 min. past 6 } 1

Aft. noon From 7 m. past 1 until 11 m. past 2 } 1

April the first 10 days.

Bef. noon From the Sun's rising being 3 min } h. m.  
after 5 until 13 min. past 6 } 1

Aft. noon From 10 m. after 1 until 19 m. past 2 } 1

April from the 10 day to the 20 day.

Bef. noon From the Sun's rising being 43 min } h. m.  
past 4 until 38 min. past 5 } 1

Aft. noon From 12 m. past 1 until 25 m. past 2 } 1

April from the 20 day to the end.

Bef. noon From the Sun's rising being 8 min } h. m.  
after 4 until 48 min. past 5 } 1

Aft. noon From 14 m. past 1 until 29 m. past 2 } 1

May the first 10 days.

Bef. noon From the Sun's rising being 8 min } h. m.  
after 4 until 37 min. past 5 } 1

Aft. noon From 19 m. past 1 until 37 m. past 1 } 1

May from the 10 day to the 20 day.

Bef. noon From the Sun's rising being 16 min } h. m.  
after 3 until 17 min. past 5 } 1

Aft. noon From 22 m. after 1 until 42 m. past 2 } 1

May from the 20 day unto the end.

Bef. noon From the Sun's rising being 43 min } h. m.  
after 3 until 8 min. past 5 } 1

Aft. noon From 23 m. past 1 until 43 m. past 1 } 1

Practic of Phisick.

Length of the  
planetary hours.

June the first 10 days.

Bef. noon From the Sun's rising being 39 min. af-  
ter 3. until 3 min. past 5. { h. m.

Aft. noon From 24. min. past 1. until 47. min. { 1 24  
past 2.

June from the 10 to the 20 day.

Bef. noon From the Sun's rising being 39 min. af-  
ter 3 until 3 min. past 5. { h. m.

Aft. noon From 23. min. past 1. until 46. min. { 1 24  
past 2.

June from the 20 unto the end.

Bef. noon From the Sun's rising being 44 min. af-  
ter 3 until 7 min. past 5. { h. m.

Aft. noon From 23. min. past 1. until 46. min. { 1 24  
past 2.

July the first 10 days. 45

Bef. noon From the Sun's rising being 43 min. af-  
ter 3 until 16 min. after 5. { h. m.

Aft. noon From 21. min. past 1. until 43. min. { 1 24  
past 2.

July from the 10 day to the 20 day.

Bef. noon From the Sun's rising being 8 min. past 4. until 27 min. past 5. { h. m.

Aft. noon From 19. min. past 1. until 37. min. { 1 24  
past 2.

July from the 20 day unto the end.

Bef. noon From the Sun's rising being 26 min. af-  
ter 4 until 49 min. past 5. { h. m.

Aft. noon From 16. min. past 1. until 52. min. { 1 24  
past 2.

August the first 10 days.

Bef. noon From the Sun's rising being 45 min. af-  
ter 4 until 58 min. past 5. { h. m.

Aft. noon From 13. min. past 1. until 45. min. { 1 24  
past 2.

Augst.

August

BLAGRAVE'S Astrological

Length of the		
August from the 10 day to the 20 day.	planetary hours	
Def. noon From the Sun's rising being 3 min. after 5 until 13 min. past 6.	h.	m.
Aft. noon From 6 min. past 1 until 13 min past 2.	i	10

August from the 20 day to the end.

Def. noon From the Sun's rising being 23 min. after 5 until 47 min. past 6.	h.	m.
Aft. noon From 6 min. past 1 until 13. min past two.	i	6

September the first 10 days.

Def. noon From the Sun's rising being 47 min. after 5 until 47 min. past 6.	h.	m.
Aft. noon From 2 min. after 1 until 4 min. past 2.	i	2

Septemb. from the 10 day to the 20 day.

Def. noon From the Sun's rising being 6 min. past 6 until 5 min. past 7.	h.	m.
Aft. noon From 59 min. after noon until 58 min past 1.	i	59

Septemb. from the 20 day to the end.

Def. noon From the Sun's rising being 26 min. after 6 until 22 min. past 7.	h.	m.
Aft. noon From 56 min. after noon until 50 min past 1.	i	56

October the first 10 days.

Def. noon From the Sun's rising being 30 min. after 6 until 42 min. past 7.	h.	m.
Aft. noon From 32 min. after noon until 43 min past 1.	i	52

October from the 10 day to the 20 day.

Def. noon From the Sun's rising being 31 min. after 7 until 8 a'clock.	h.	m.
Aft. noon From 49 min. past noon until 37 min past 1.	i	49

October

Length of the

Plan. hours.

Octob. From the 20 day unto the end.	
Beſ. noon. From the Sun's rising being 27 min. past 7 h. m.	
7 until 14 min. past 8.	

Aft. noon. From 48 m. past noon, until 31 m. past 1.  $\int_0$  46

November the first 10 days.

Beſ. noon. From the Sun's rising being 48 min. after 7 h. m.

until 30 min. past 8.  $\int_0$  48 min. past 8 h. m.

Aft. noon. From 43 min. past noon, until 24 m. past 1.  $\int_0$  43

November from the 10 day, to the 20 day.

Beſ. noon. From the Sun's rising being 3 min. after 8 h. m.

until 43 min. past 8.  $\int_0$  43 min. past 8 h. m.

Aft. noon. From 40 m. past noon, until 19 m. past 1.  $\int_0$  40

November from the 20 day, unto the end.

Beſ. noon. From the Sun's rising being 45 min. past 8 h. m.

until 53 min. after 8.  $\int_0$  53 min. after 8 h. m.

Aft. noon. From 38 m. past noon, until 15 m. past 1.  $\int_0$  38

Decemb. the first 10 days.

Beſ. noon. From the Sun's rising being 20 min. after 8 h. m.

until 37 m. past 8.  $\int_0$  37 m. past 8 h. m.

Aft. noon. From 37 min. past noon, until 14 m. past 1.  $\int_0$  37

Decemb. from the 10 day, to the 20 day.

Beſ. noon. From the Sun's rising being 20 min. past 8 h. m.

until 57 min. past 8.  $\int_0$  57 min. past 8 h. m.

Aft. noon. From 37 m. past noon, until 14 m. past 1.  $\int_0$  37

Decemb. from the 20 day unto the end.

Beſ. noon. From the Sun's rising being 15 min. past 8 h. m.

8 until 53 min. past 8.  $\int_0$  53 min. past 8 h. m.

Aft. noon. From 38 m. past noon, until 15 m. past 1.  $\int_0$  38

Concerning Numbers attributed unto the seven Planets  
with the Reasons thereof, agreeing with Cornelius  
Agrippa, an excellent Philosopher; besides my own  
daily Practice and Experience.

Numbers  
attributed  
to the Plan.

**Saturn,**  
To this Planet **5** belongeth three Numbers, *viz.*  
**2** two, **7** seven, **9** nine. The number two as being next  
beneath the starry Firmament; and also as being one of  
the two Intertanes. The number seven, as being the  
seventh in order, and highest from the Earth: It is also a  
number fatal and climacterical as joined with the num-  
ber nine; also the number nine is a number fatal and cli-  
macterical as joined with the number seven; for nine  
times **7** makes **63**, which number all Philosophers do hold  
to be fatal and climacterical; by reason the nines and the  
sevens do meet.

**Jupiter.**

**Jupiter** hath three numbers allotted unto him, *viz.*  
**1** one, **3** three, **8** eight: The number one, as being the head and  
chief Fortune. The number three, as being the third Star  
or Planet in order from the starry Firmament beneath  
**2** **Saturn**, also as being one of the three Fortunes. The  
number eight as containing the Mystery of Justice and  
Religion; for Jupiter in Astrology doth always represent  
**3** the sober Priest or Minister, according unto which num-  
ber Christ was circumcised; also we read of eight de-  
grees of blessedness. &c.

**Mars.**

**Mars** hath four numbers allotted unto him, *viz.* **2** two,  
**4** four, **7** seven, **9** nine: The number two, as being one of the  
two intertanes: The number four, as being the fourth  
number from the starry Firmament next unto **Jupiter**: The number seven as being a number fatal and cli-  
macterical as joined with nine: Also he hath the number  
**7** nine as being a number fatal and climacterical, as joined  
**8** with seven. This Planet, as likewise **Saturn**, are both  
Enemies unto Nature.

## Sol.

Numbers  
attributed  
to the Plan.

The Sun hath five several numbers allotted unto him, viz. one, three, four, ten, twelve. The number one, as being sole Monarch of the Heavens: The number three, as being one of the three Fortunes: The number four, from the four quarters of the year: The number ten, as being the number of the end of Life, as multiplied by seven: The number twelve, as passing through the twelve Signs of the Zodiac.

## Venus.

Venus hath three numbers allotted unto her, viz. two, three, six: The number two as being Female: The number three, as being one of the three Fortunes: The number six, as being the number of Generation, consisting of two threes.

## Mercury.

This Planet Mercury hath two numbers allotted unto him, viz. two, five: The number two, as being part Male and part Female; and therefore called the Hermaphrodite: The number five, as having predominancy over the operation of the five Senses.

## Moon.

The Moon hath three numbers allotted unto her, viz. two, six, nine: The number two as being Female: The number six, as being the number of Generation: The number nine, as being the utmost receptacle of all Celestial influences.

## D

The Astrological way, whereby to discover all kinds of Diseases or Infirmitiess, incident unto the Body of Man: And likewise how to know whether the Sick shall live or die; also the time when either Recovery or Death may be expected, with the true Astrological way of curing such Disease which is curable, as follows:

**I**N the first place, let us come to set forth the Method of Cure, it will be necessary to find what the Grief is, and from what Cause; without which, it is impossible to do any great Cures. There are two ways by which Judgment may be given herein: The one Astrologically by a Figure of twelve Houses, which is accounted to be the most assured and exactest way: The other is by the Moon according as she is afflicted by the malevolent Planets, having regard to the Signs or Constellations wherein she was afflicted, at the time of Decumbiture: This way may serve generally in acute Diseases, and I do find by my daily Practice, that one shall seldom err herein, but in case of such Diseases, which are natural from the Birth, or have been of very long standing, or more especially, if there be any suspicion of Witchcraft, a Figure of twelve Houses is most rational: I shall briefly shew the way of both: But in regard of a Figure of twelve Houses, and the Astrological way of giving judgment thereupon, may seem difficult to you, especially unto those who have never formerly read or studied any whit in this Science to stand farther considering that many, who are well willers hereunto, either may want time, or be unwilling to take the pains herein, may neglect the study hereof, and so this my writing may prove useless unto them, I have for the satisfaction and encouragement of all well-willers unto this Study and Practice of Physick, set forth one general way in giving Judgment, either by the Moon afflicted in acute Diseases, which terminate in a Month, or by the Sun in Chronick Diseases, which are of above a Month standing: This being the very way of my own daily Practice and experience for many years, wherein you shall seldom or never fail, especially in acute Diseases, as for other Chronick and long lasting Griefs, there will be more time allotted to consider of them: The truth is, long continued Infirmitiess (and some others) do require more inspection than that only of the Sun and Moon afflicted, and therefore a figure of twelve Houses will be proper to give judgment therein, for many times the ascendant, sixth and twelfth

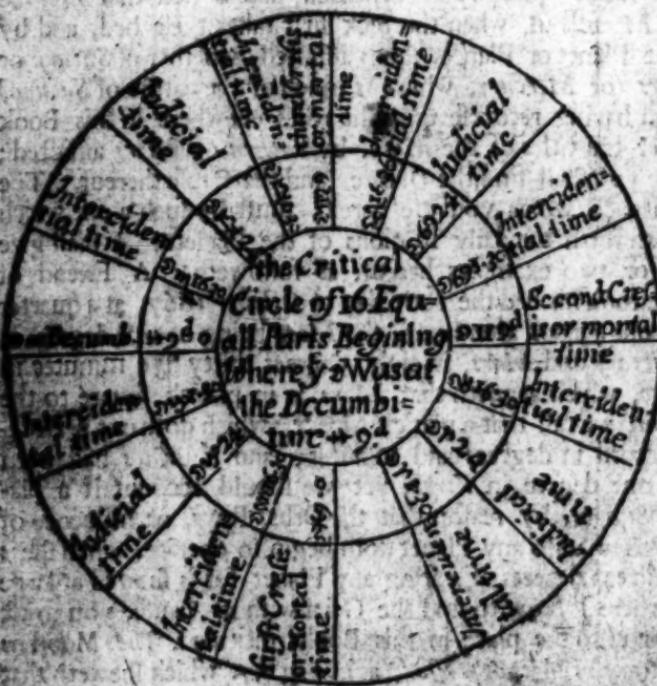
Houses

Houses with their Lords will be concerned therein, as shall be shewed in Order. Also it will be necessary after the Grief is known, to know the critical, intercessional, and judicial days and times; being the times for change either of Life or Death, which is done by a critical figure divided into 16 equal parts, as shall be shewed in the next Paper. At this day Oct 10th 1667.

*The way to find the Disease by the Sun and Moon afflicted.*

**I**N the first place by an Almanack, take notice what Sign the *Moon* is in, when the Sick first takes their bed, and by what Planet or Planets she is afflicted, whether of *Saturn* or *Mars* (or *Mercury*, which is much of the nature of *Saturn*) Then having recourse unto the rules elsewhere in this Book under the titles of the *Moon*, by *Saturn* or *Mars* afflicted; there you shall find the Disease, and the Cause thereof. The Almanack which you use herein, must be such a one which setteth forth the daily motions of the Planets: I shall give one or two examples hereof, as followeth: A Friend of mine took his bed the 10th. day of October 1667. at a quarter past one a clock after noon, the *Moon* being of nine degrees in *Sagittary* and *Mars*, in eight degrees thirty five minutes in *Virgo*, which argueth that *Mars* is in platick square to the *Moon*; we call that a platick Aspect, which doth not perfectly accord in degrees and minutes, and if *Mars* had been but one degree in *Virgo*, yet we should account it a platick Square, by reason that the Orbs, Rays, or Influence of the *Moon* unto any Planet doth begin to operate, when she is within ten degrees aspecting any Planet (as is shewed at large elsewhere.) Now to find the Grief with its Cause, you must repair unto the place in this Book, intituled, *The Moon in Sagittary of Mars oppressed*, as in pag 57. which sheweth that the Sick is tormented with a strong Fever and Cholerick Palpitations, &c. occasioned by surfeiting or too much repletion, as there more at large appeareth: The next thing considerable is to know whether the Sick shall live or die, and the time when either death or recovery may be expected: Now in regard that the *Moon* is applying by a friendly Sex to Aspect unto *Venus* a Fortune, and free from combustion, and not in that part of the Zodiac called *via combusti* (as shall be shewed more at large elsewhere) I did conclude that the Sick would recover (and so he did.) Had the *Moon* applyed unto the infortunes, being and no Fortune interposed his friendly Rays, then I should

have concluded that the Sick would have died of his Sickness to know when the time of Recovery will be is found by a critical Figure or Circle divided into 16 equal parts. I shall not stand or spend time to give you the Definition of each Term of Art. Only thus much I say, the intercritical time or divident part of the Circle is not so dangerous, as the judicial time or part, nor yet the judicial time so dangerous as the critical time.



Note, That in this critical Figure each part containeth 22 deg. 30 min. you must begin where the Moon was at the due figure, viz. in 9 deg. 0' unto which you must add 22 deg. 30 min. Now in regard there is 30 deg. in every Sign, you must be down 1 deg. 30 min. Capricorn for the first intercritical time, unto which 1 deg. 30 min. you must add 22 deg. 30 min. which make 24 deg. 30 min. for the first judicial time. Now if you add

add 22 deg. 30 min. unto the last Number, it maketh 6 deg. 30 min. *Aquarius*, which is the second intercedental time, and if you add 22 deg. 30 min. unto the last Number, it maketh 9 deg. *Pisces*, which is the first Crisis or mortal time, according unto which Account you must ~~go~~ round the Circle, as appeareth by the Figure; now to know when the time of Recovery will be, you must know by a critical Figure, when the Moon upon a critical Day doth meet with any friendly Aspect of either of the Fortunes, *viz.* *Jupiter* or *Venus*, or *Sol* or *Leo*, for then the time of Recovery may be expected. This critical Figure being set for a Friend of mine, at the time aforesaid, I did observe each change, and alteration of his Distemper; and I always found that upon the critical and judicial days and times, he was ever most afflicted. The reason is, because the *Quartiles*, *Oppositions*, and *Semi-quartile* Aspects are more pernicious and hateful Aspects, than any other, as the intercedental times, which happen between the critical and judicial times, consisting only of 22 degrees and a half, which we call a *Semi Semi Quartile* Aspect, they seldom prove mortal, by reason the Aspect is not so bad and forceable as the other, it being but half the half *Quartile* Aspect, yet notwithstanding sometimes in peracute, mortal Sicknesse, I have known the Sick depart, when the Moon came unto a partie evil Aspect of the Infortunes, no Fortune interposing their friendly Rays upon an intercedental time, but this is not usual; but as concerning the time of Recovery of my Friend before mentioned, it was upon the fourth and last critical Day, the Moon being returned unto the Place she was in at the Decumbiture: At which time she applied to the *Sextile* of *Venus* and *Trine* of *Jupiter*, which happened up, on the sixth Day of November after Midnight; would my Friend have been let Blood, he might questionless have recovered upon the second Crisis, at what time the Moon applied to the *Trine* of *Venus*; now had this Sicknesse continued longer, then we account the Grief Chronick, and then we give Judgment by the *Sun* afflicted, as before we did by the *Moon*, But all acute Griefs do end usually before the *Moon* goeth round the *Zodiac*; some Griefs are peracute, and those the sooner, others are peracute, and those commonly make quick dispatch one way or other. But of this, I have treated most at large elsewhere.

*Judgment upon an Imaginary decumbiture.*

FOR the better explanation hereof, I shall instance two or three Imaginary Decumbitures, as followeth. Suppose one should take his Bed, April the 10th: 1669. at Noon, the *Moon* being then in 12 deg. 50 min. in the Sign *Leo* and *Saturn*, in 12 deg. 50 min. in the Sign *Aquarius*, now this is called a partile Opposition Aspect, by reason the *Moon* and *Saturn* are just in the same deg. and min. opposite unto each other: Had the Sick took his Bed 16 hours sooner or later, then it would have been called a Platick Opposition, for as I have said elsewhere, the influence of the *Moon* and Planets doth begin to appear when she is 10 deg. distant from any Aspect, which will take up near 20 hours motion before and after separation: Now to know what the Grief is, you must seek out the place in this Book, intituled, *The Moon in Leo of Saturn oppressed*, which argueth the Sick shall be troubled with unkindly heat in the Breast, and a violent Fever, with faintnes at the Heart, or swounding fits, and inclining to the Black-jaundice, occasioned from ill Melancholy Blood, &c. Now to know whether the Sick shall live or die, and the time when either recovery, or Death may be expected, is as followeth.

First, the *Moon* is increasing in light. Secondly, she is not in that place in the Zodiak, called *via combustiæ*, which is from the midst of the Sign *Libra* unto the midst of *Scorpio*. Thirdly, the *Moon* separateth from *Jupiter* a Fortune, and applyeth unto a friendly Trine Aspect of the *Sun*, Fountain of Life. Fourthly, the *Moon* is free from combustion of the *Sun* A Planet is under combustion, when he is not fully elongated 7 deg 30 min. from him. We have only two Testimonies of Death, which is first, *Saturn*'s being in Opposition of the *Moon*, at the time of decumbiture. Secondly, his being more strong than the *Moon*, yet commonly a Planet strong is not so malicious, as those which are weak and peregrine; however it proareth, that there is four testimonies of Life, and but two of Death, wherefore we may conclude according to the Rules of Art, that the Sick shall recover: Now to know the time when, you must by a Critical figure of 16 equal parts, take notice when the *Moon* upon any Intercedental, Judicial or Critical day, doth meet with any benevolent Aspect of the Fortunes, be it *Sun*, *Jupiter*, *Venus* or *Dragon's head*, no evil Planet interposing their bad influence, for then the Sick shall recover, which according unto the Critical figure will be upon

upon the 12th. day of April, about one a Clock at Night, at which time the *Moon* will be in 14 deg. of the Sign *Virgo* and *Jupiter* in 14 deg. of *Taurus* making a partile *Trine* to each other, but the Sick shall begin to recover sooner at the first interoedental time, which is about six a Clock in the Morning (at which time the *Moon* will be 5 deg. 20 min. in *Virgo*, which is 22 deg. 30 min. distance from the place she was in at the decumbiture) for as I have already declared the influence of the *Moon* doth begin to operate, when she is ten degrees distant from any Aspect of the Planets.

### Concerning Acute Griefs.

**Note**, That at the time of decumbiture of any Sick Person, if the *Moon* be free from the bad Aspects of the Infortunes, which is *Saturn*, *Mars*, *Mercury*, or *Dragon's tail*, that then (more especially) if the Infortunes *Jupiter* or *Venus* attend upon the next judicial or critical day or time that the *Moon* meeteth with any friendly Aspect of the Fortunes, no ill Planet opposing, the Sick shall recover, but commonly acute Griefs are seldom ended before the first critical time, at which time the *Moon* maketh a *Quartile Aspect* unto the place she was in, at the decumbiture, consisting of 90 deg. The *Moon* always goeth this 90 deg. or fourth part of the Zodiack in less than eight days; sometimes acute Griefs last, until the *Moon* hath passed over three critical days or times, viz. until she returneth unto the place she was in at the decumbiture making the fourth critis; an Example hereof is of my friend before-mentioned: And if by the Rules aforesaid, you find that the Grief is Mortal, then you must proceed forward round the critical figure, until you find the Mortal time, according unto the rules beforementioned, and you must do the like upon the rules for the time of recovery.

### Concerning Peracute Griefs.

There are also some Infirmities and Sickneses which end usually before the first judicial time is over (called peracute Griefs) at which time the *Moon* maketh a *Semi-quartile Aspect* to the place she was in at the decumbiture, consisting of 45 deg. now this Aspect is not so pernicious as the

*Quartile*

*Quartile*, yet oft times the Sick dieth before this Aspect is over; more especially when the Moon at that time meeteth with the Infortunes, and no Fortune interposing their friendly Rays. This *Semi Quartile Aspect* or judicial time, the Moon finisheth in less than four Days; likewise on the contrary by the Rules aforesaid, the Sick may recover at the said judicial time.

### *Concerning Perperacute Sicknesse.*

There are also some Sicknesse perperacute, and such Griefs commonly terminate before the first intercedental time is over, at which time the Moon maketh a *Semi Semi Quartile Aspect* to the Place she was in at the Decumbiture, which consisteth of 22 deg. 30 min. containing the 16th. Part of the critical Figure, more especially when the Infortunes do afflict the Moon, at that time no Fortune attending: It was observable, that in the time of the Plague, many thousands died before the first intercedental time was over, which Number or time the Moon finisheth in less than two Days. And many lived not one Day, dying immediately so soon as they were struck, which we call the time of Decumbiture or first mortal time. I have known the like both in Apoplexies and Convulsions, Mother-fits, and risings in the Throat, and such like Griefs.

### *Another Judgment given upon a Decumbiture Figure.*

I shall take an imaginary time, and so give Judgment thereupon for the better informing of young Students herein. I could have inserted many exemplary Figures of my own, but considering that new Almanacks may be had, when happily old ones may be lost, I therefore thought this way most profitable to instruct the Learner. I shall instance the 22 Day of April 1668 about nine a-Clock at Night, at which time I will suppose one took his Bed: Now the Question is what the Grief is, and whether the Sick will live or die: And when either Death or Recovery may be expected, you must in the first Place by an Almanick find in what Sign the Moon is, and how aspected: Now at the hour and time aforesaid, the Moon will be in 5 deg. 48 min. of the Sign *Aquarius*, and at the same time I find her to be in 5 deg. 48 min. of the Sign *Scorpio*, which maketh a partie *Square Aspect* consisting of 90 deg. Now to find what the Grief is, you must repair unto the Place in this Book, where it is written, *The Moon in Aquarius of Mars aspreffed,*

prefed, which argueth, that the Sick shall be troubled with great Pain at the Heart, and with swooning Fits; also very fe- verish; likewise a Pain in the Breast with difficulty of breathing, and the Blood swelling in all the Veins; the Causē of this Sickness proceeding from violent Affections and vehement Passions, &c. Now the next thing considerable, is to know whether the Sick be like to live or die; and the time when either Death or Recovery may be expected. First, the *Moon* is decreasing in Light; Secondly, the *Moon* departeth from the *Square of Mars* and applieth unto the *Conjunction of Saturn*, both enemical Planets: Thirdly, neither *Sol*, *Jupiter*, nor *Venus* do cast their friendly Rays or Influence at the time aforesaid unto the *Moon*; wherefore according unto the Rules aforesaid, the sick Person will die: To find the time, when you must frame a critical Figure of sixteen equal Parts as aforesaid, beginning at the Place where the *Moon* was at the Decumbiture, making that the first critical or mortal time, which if the Sick escape, then at the next critical or mortal time, you must observe how the *Moon* is aspected, at which time you shall find the *Moon* meeteth with the opposition of  $\sigma$  being upon the 29th Day of *April* in the Month aforesaid at one a Clock after Noone: Now in regard there is no fortunate Planet interposing their friendly Rays at that time, we may conclude that the Sick will depart, and not before, because the *Sun* at intercedental and judicial times meeteth with no bad Aspect of the Infortunes. Yet notwithstanding, I have known some, who have been mortally struck according unto any rational Man's Judgment at the Decumbiture in acute Griefs, who through God's Blessing, having an expert and skilful Physician, and having withheld the bad Influence of the afflicting Planets, at the first mortal time beyond Expectation upon the next critical time have recovered, and so it may happily prove to some, who shall take their Bed at the time aforesaid. The Reason is, because between the time of Decumbiture and first Crisis, there is usually near seven Days time, during which time (especial Remedies being applied) the Sick may happily be the better enabled to with-stand the Encounter, more especially if the intercedental and judicial times be free'd from the evil Aspects of the Infortunes, as here it falleth out at this last Decumbiture. The Truth is, Life and Death is in the Hands of God, and whatsoever Stars fore-shew, yet he by his Power and Blessing upon the Means used can preserve Life, when he pleaseth, wherefore the Sick ought not at any time to despair; for I my self have oft-times recovered my Patient, having out-lived the first mortal time, as aforesaid; but I must needs say such

such changes and chances are seldom seen, for where they doth escape, many dieth, for the Stars are God's Messengers, and what they do foreshew, do assuredly without Miracle come to pass. Concerning the way and manner how to Cure each distemper, I have shewed elsewhere.

*Concerning the Astrological way of giving Judgment by a Sign of 12 Houses.*

Although what is already written, I have known by good experience, to hold true by many Examples, it being for the most part the method of my daily Practice; yet for the benefit and better satisfaction of Practitioners and Others, well-willers thereunto, especially such who desire further inspection into this Art, I shall in the next place shew how in an Astrological way, judgment may be given by a Figure of 12 Houses. For I must confess that in such Infirmitiess, which are Natural from the Birth, and likewise some Chronick Griefs, which have been of long continuance, and likewise such infirmitiess, wherein there is any suspicion of Witchcraft, cannot so exactly be discovered by the *Sun* or *Moon* afflicted, as by a Sign of twelve Houses; for the Ascendant sixth, eighth, and twelfth Houses with their Lords, will be for the most part concerned therein, as shall be shewed in order, as followeth. In the first place you must erect your Figure, either for the time of decumbiture, or for the time of any strong fit (if any be) or upon the receipt of the Urine, or time of the first Visitation of the Patient, and you must be sure for to frame, and vary your Ascendant, that it together with its Lord, may exactly personate the Sick. Secondly, you must in order set down the Cusp of every House. Thirdly, you must set down the Characters of the Planets in every House, which for to do, and likewise how to frame the Ascendant, I shall briefly declare. But before you can proceed herein, you must perfectly know the Characters of the seven Planets and twelve Signs, and the five Aspects of the Planets, and the Houses of each Planet.

*The Characters of the seven Planets with the Dragons Head and Tail.*

In Saturn  $\{\begin{array}{l} \text{J} \\ \text{M} \end{array}$  & Mars  $\{\begin{array}{l} \text{V} \\ \text{A} \end{array}$  & Venus  $\{\begin{array}{l} \text{Q} \\ \text{R} \end{array}$  & Jupiter  $\{\begin{array}{l} \text{D} \\ \text{S} \end{array}$  & Sol  $\{\begin{array}{l} \text{C} \\ \text{O} \end{array}$  & Mercury  $\{\begin{array}{l} \text{G} \\ \text{H} \end{array}$  & Luna  $\{\begin{array}{l} \text{L} \\ \text{M} \end{array}$  Dragons head  $\{\begin{array}{l} \text{P} \\ \text{Q} \end{array}$  Dragons tail  $\{\begin{array}{l} \text{R} \\ \text{S} \end{array}$

The Characters of the twelve Signs, with the Parts of the Body by them signified; and how they stand opposite unto each other in the Zodiack, as followeth.

¶ Aries Head and Face.	¶ Libra Reins and Loins.
¶ Taurus Neck and Throat.	¶ Scorpio Secrets & Bladder.
¶ Gemini Arms & Shoulders.	¶ Sagittary The Thighs.
¶ Cancer Breast, Stom. & Ribs.	¶ Capricorn The Knees.
¶ Leo Heart and Back.	¶ Aquary The Leggs.
¶ Virgo Bowels and Gutts.	¶ Pisces The Feet.

### The five Aspects of the Planets.

- **Conjunction**, That is, when any two Planets are in one and the same degree of any Sign.
- \* **Sextile**, That is, when any two Planets are 60 degrees from each other: And containeth a sixth part of the Zodiack.
- **Square**, That is, when any two Planets are 90 degrees from each other: And containeth a fourth part of the Zodiack.
- △ **Trine**, That is, when any two Planets are 120 degrees from each other: And containeth a third part of the Zodiack.
- § **Opposition**, That is, when any two Planets are 180 degrees from each other: And containeth half the Zodiack.

**NOTE.** That there is 30 deg. in every Sign, and two Signs make a Sextile Aspect, three Signs make a Square, four Signs make a Trine, 6x Signs make an Opposition, which containeth half the Zodiack. The whole containeth 360 deg. which is 12 times 30 deg.

### The Houses of the Planets.

- ¶ **Saturn** hath two Houses, viz. The Signs ¶ Capricorn, and ¶ Aquary: ¶ **Jupiter** hath two Houses, ¶ Sagittary, and ¶ Pisces: ¶ **Mars** hath two Houses, ¶ Aries, and ¶ Scorpio: ¶ **Sol** hath but one House, which is ¶ Leo: ¶ **Venus** hath two Houses, ¶ Libra and ¶ Taurus: ¶ **Mercury** hath two Houses, ¶ Gemini and ¶ Virgo: ¶ **the Moon** hath but one House, which is ¶ Cancer.

How to Frame the twelve Houses, and what every House concerns, in a Decumbiture Figure.



THE next thing considerable is, to have knowledge how to insert the twelve Signs upon the cusp of every House, and likewise to set the seven Planets in those Signs: But before we can proceed therein, it will be necessary to understand the use of an Ephemeris or Almanack, which setteth forth the daily motions of the Planets. And for the better informing of young Students herein, I shall for example set down in order for the Month of October, 1667, the form as usually is printed, and shew the use thereof until the tenth day of the said Month; which will be enough whereby to understand, not only the residue of that Month, but also every other Month throughout the year, provided always that your Almanacke be such a one which setteth forth the daily motions of the Planets, whose Title page to every Month is as followeth,

## October hath XXXI Days.

Month day	day	The daily Motions of the Planets, and so.							
		h	4	o	o	o	o	D	o
W	VS	o	o	o	o	o	o	o	o
1	a	25 35	1 59 3	8 18 2	7 21 3	25 1	48	10 29	
2	b	25 36	1 51 3	45 19 1	8 36 5	9 24	25	10 35	
3	c	25 37	1 43 4	21 20 1	9 51 6	45 27	25	10 23	
4	d	25 39	1 35 4	37 21 1	11 6 8	25 10 16	10 26		
5	e	25 49	1 27 5	33 22 0	12 2 10	6 24	48	10 12	
6	F	25 42	1 39 6	14 23 5	13 37 11	47 8	22 18	10 14	
7	g	15 43	1 11 6	48 34 0	44 32 13	28 21	47	10 14	
8	a	25 43	1 37 29	25 0 16	7 1 3	9 6	18	10 0 8	
9	b	25 47	0 55 7	59 26 0	17 22 16	30 23	39 20	4	
10	c	25 49 0	47 8	35 27 0	18 38 18	32 8	31 10	1	

## Concerning the use of the Ephemeris.

The first Column on the left sheweth the days of the Month, the second Column sheweth the week days, the next Column sheweth the daily motion of *Saturn*, the Sign next below his Character sheweth what Sign he is in, and the numbers next below that, shew how far *Saturn* is entered into the Sign for every day; the first number is for degrees, the second minutes, and so forward for every Planet accordingly: Example, in *Saturn* the first day is 25 deg. 35 min. in the Sign *Capricorn*: The second day, he is 25 deg. 36 min. in *Capricorn*: The third day, he is 25 deg. 37 min. in *Capricorn*: The fourth day, he is 25 deg. 39 min. in *Capricorn*, and so forward: In the next Column is *4 Jupiter*, and the Sign *Taurus* beneath, which argueth that *4 Jupiter* is in the Sign *Taurus*, and over against the first day is the numbers, 1 deg. 59 min. which sheweth that he is so far in the Sign: The second day is but 1 deg. 51 min. The third day, he is 1 deg. 43 min. The fourth day he is 1 deg. 35 min. and so onward, this Planets numbers decreaseth daily, by reason he is retrograde and moveth backward, as sometimes all the rest will, except the Sun and Moon. In the next Column is *o Mars* and underneath the Sign *Virgo*, and under that the numbers 3 deg. 16 min. which argueth that *Mars* the first day is gotten so far in the Sign *Capricorn*, the second day he is 3 deg. 15 min. in the Sign

Sign *Capricorn*, the third day 4. deg. 21 min. The fourth day, he is 4 deg. 37 min. in *Virgo*, and so downward, as you find in the Table; you may do the like for the rest of the Planets accordingly.

*How to erect a Scheme or Figure according unto any time given.*

THE usual time whereby to erect a Figure concerning any Patient, is first by the time of falling ill, or most properly, when the Patients first betake them to their Bed, which we call the time of decubiture: But if that may not be had, as sometimes 'twill fall out, especially in Chronick Griefs, then you must take the time, when the Urine is first brought, or the time of any strong fit, if any be. Or the time when you first visit the Patient, provided always that you so vary your ascendant, that it together with its Lord may exactly personate the Sick, without which no true judgment can be given, by reason the Ascendant, fourth, fifth, eighth, and twelfth Houses are concerned: now if you fail in the first, there can be no certainty in the rest: how to know what bodily shape belongeth unto each Figure and Planet, is shewed elsewhere in this Book; for the better understanding whereof, I shall intermix Example, as followeth: A Friend of mine being very ill, took his Bed, October the 10th 1667, at a quarter past one a Clock in the Afternoon, according unto which time I did erect a Figure as followeth: Having by an Almanack found out that Page intituled, *The daily Motions of the Planets*, as before expressed for the Month of October, you must seek for the 10th day of the said Month, and move forward in a strait line, until you come unto the fifth Column, and under the Characters over head thus expressed: ○ There you shall find the number 27, which sheweth that the Sun is gotten into the Sign *Libra*, 27 deg. upon the tenth hour thereof; with this number 27, you must enter the Table of Houses, which you shall find at the end of the Almanack, and seek out the Page, where it is written *Sol in Libra*. And in the Column under 30 min. the Signs going downward in strait line; there you shall find the number 27, and in the Column next adjoining on the left hand, under the title of parts, from Noon moving downward unto the same line, where you find the number 27 beforementioned, there you shall find whereunto that printed, viz. 13, 40, 12, but the number 12 being out second you may leave out, and so take only the two first numbers 13, 40, which you must so know

some place by it self, then you must add to that number the time of the day, when the sick first took his bed, being a quarter past one a clock afternoon, as for example

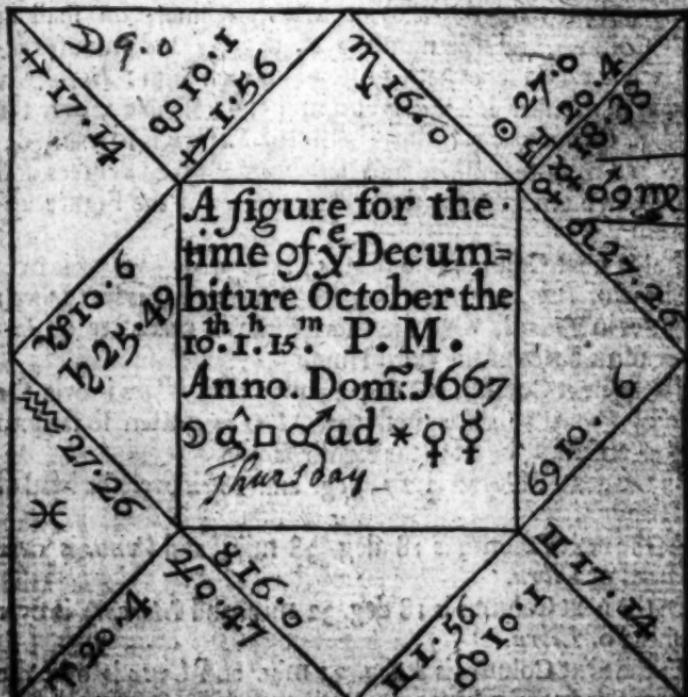
b. m.

Time from noon 13 40

The time of the day, when the Sick took his bed 1 15

Note that the 15 min. stand for a quarter of an hour, there being 60 in an hour.

Now had the Sick took his bed at one a Clock at Night, then 'tis called the thirteenth hour, for in Astrology, we begin to account both the days and hours from noon. The numbers beforementioned being added together make 14. 55. This number you must find out under the Title of time, from noon or the nearest unto it, being 14. 59, which wanteth but one minute, from which sum, or place, you must move forward in the same time, and under every Column belonging unto each house, you shall find both the sign over head, and the number beneath, which is the sign and number you must set down upon the Cusp of every House in the figure as followeth: For



the Cusp of the tenth House *Scorpio* 16. For the eleventh House *Sagittary* 1.56. For the twelfth House *Sagittary* 17.14. For the first House, called the ascendant *Capricorn* 10. 6. For the second House *Aquarius* 27. 26. For the third House *Aries* 20. 4. Now these first six Houses being finished, the other six, whose signs are opposite, are of the same numbers: What signs are opposite unto each other I have already declared. *Example.* Over against the sign *Scorpio* 16. being the Cusp of the tenth House is *Taurus* 16. The Cusp of the fourth House, and over against *Sagittary* 1.56. being the Cusp of the eleventh House, is *Gemini* 1. 56. The Cusp of the fifth House, and over against *Sagittary* 17. 14. The Cusp of the twelfth House is *Gemini* 17. 14. the Cusp of the sixth House and over against *Capricorn* 10. 6. The Cusp of the ascendant is *Cancer* 10.56. and over against *Aquarius* 27. 26. is *Leo* 27. 26. and over against *Aries* 20. 4. is *Libra* 20. 4. as appeareth by the figure.

The next thing material is to set the Planets in those Figures, and Houses, which for to do, you must by the Almanack find out the Page beforementioned, for the Month of *October*. And from the tenth day moving in a right line, you shall in each Column find the numbers of degrees and minutes according as each Planet hath gotten into each Sign: *Example.* The first number is 25 deg. 49 min. and *Saturn* is over the head of *Capricorn*, which argueth that *Saturn* is so many degrees and minutes entered into *Capricorn*, which degrees and minutes you must set in the first House, as by the Figure appeareth.

In the next Column is 0 deg. 47 min. and *Jupiter* is over the head of *Taurus*, which sheweth that *Jupiter* is forty seven minutes in *Taurus*, which number with the character of *Jupiter* must be set in the third House.

In the next Column is 8 deg. 35 min. and *Mars* is over the head of *Virgo*, which argueth that *Mars* is gotten so far into *Virgo*, and must be set in the eighth House.

In the next Column is 27 deg. and *Sol* is over the head of *Libra*.

In the next Column is 18 deg. 38 min. and *Venus* is over the head of *Libra*.

In the next Column is 18 deg. 32 min. and *Mercury* is over the head of *Libra*.

In the next Column is 8 deg. 31 min. and *Luna* is over the head of *Sagittary*, which argueth that the *Moon* was at noon so far entered the Sign *Sagittary*, but in regard it was above an hour

hour after Noon, when the Sick took his bed, there must be half a degree, which is 30 minutes added unto the *Moon* in motion, for by reason of her quick moving, she getteth one degree in two hours, wherefore we must set the *Moon* in nine degrees *Sagittary*; you must do the like in all other Figures: Had he took his bed at Midnight, you must have added six degrees, and then the *Moon* would have been fourteen degrees thirty one minutes entred *Sagittary*. Now having set the Signs on the Cusps of every House, and the Planets in those Signs as by the Figure appeareth: I shall in the next place shew how to give judgment thereupon, and so thereby discover the grief, as followeth

### How to give judgment by the Figure of twelve Houses.

THE general way, especially in acute griefs, is to give judgment by the *Moon* being in any of the twelve Signs, and by the infirmities afflicted, as I have already declared: And this being an acute grief, judgment must be given accordingly, yet notwithstanding I shall by this Figure set forth his natural Infirmities or Griefs, and so instruct the Learner how to give judgment in any other chronicke Griefs by the Signs on the ascendant, sixth House, and their Lords afflicted. For some lasting and obscure Griefs, cannot be discovered by the *Sun* and *Moon* afflicted. In the first place you must observe whether the ascendant, which is the first House, or the sixth House or their Lords, be any way afflicted by the malevolent Planets *Saturn*, *Mars*, *Mercury*, or the *Sun*; for sometimes the *Sun* may and will afflict more, especially if the grief lieth about the Heart, or in the Arteries, or vital Spirits. In the next place it will be necessary to know whether the grief be natural, or whether it came by Witchcraft or Sorcery: Now if you find the Lord of the twelfth House in the ascendant, or if the Lord of the twelfth being in the sixth, or Lord of the sixth in the twelfth, or if the Lord of the ascendant be combust, that is, when the *Sun* is not above eight degrees thirty minutes distant from him, or if one Planet be Lord of the ascendant and twelfth House, and an infortune, then you may conclude that the Grief is more than natural, more especially where there is any just suspicion thereof, which may be somewhat deferred by heeding well the nature of their di-

temperers as I have shewed elsewhere: But in this Figure I find no such thing; wherefore I did conclude, the grief was natural, occasioned by his own disorder of Body, as shall be shewed in order.

Sometimes I have known the ascendent, the sixth House, or their Lords, have been afflicted by the Lord of the twelfth House, and yet the Sicknes was not from Witchcraft, notwithstanding those suspected evils; for if *Jupiter* and *Venus*, or the *Sun*, do cast their friendly Aspects unto the afflicted Planet or Cusp of the House aforesaid, that then the grief came by some disorder of Body: Also, if that Lord of the ascendant be in the twelfth, or in the sixth, the Grief is Natural: For from the twelfth House, we give judgment of self-undoing so well as otherwise; but any rational experienced Practitioner may easily distinguish the natural Diseases, from the unnatural, by heeding well the manner of their distempers, as aforesaid: And generally, I find that those who are taken in this snare of Witchcraft, that at the time of any strong fit, or when they are more than usually tormented, that then the ascendent together with its Lord, doth exactly personate the Sick; and at that very time, the Lord of the twelfth House, doth overcome or other afflict, either the ascendent, or its Lord; or that an unfortunate Lord of the ascendant and twelfth House, which may so happen, when the proper ascendant is intercepted in the first House, as I have oft times experienced.

I shall now proceed to give judgment upon the decumbiture Figure before mentioned; and in the first place, describe the person of the Sick.

Secondly, By rules discover, whether the Sick shall live or die; if live, how long till before recovery.

Thirdly, I shall by rules set forth, what the Grief is, and from what cause.

Fourthly, How and which way he was recovered.

The Man's Person is described by the ascendant *Capricorn*, and *Saturn* his being therein who is Lord thereof, *viz.* one of a middle stature, full and well set, of a dark or swarthy Complexion, sad brown hair, as you may find more at large in this Book.

Signs of recovery, was first, *Saturn* Lord of the ascendent, being his Significator is strong, as being in his own House, and is more strong than *Mars*, who is the afflicting Planet. Secondly, the *Moon* doth separate from *Mars*, and apply sick and *Venus*, and from thence to the *Sun* and *Jupiter*, all Fortunes.

Thirdly,

Thirdly, the ~~Sun~~ is increasing in Light. Fourthly, neither the *Moon*, or *Saturn* are combust; Planets are said to be combust, when they are not elongated 8 degrees, 30 minutes from the *Sun*. Fifthly, she is not in that part of the Zodiack, called *via combusta*, which is from the middle of *Libra*, to the mid'st of *Scorpio*. Lastly, *Venus* Lady of the fourth House, which usually sheweth the end of all things of this Nature, was in friendly aspect to the *Moon*, at the time of decumbiture; all which are arguments of Recovery. The time when followeth; first, the angles of the Figure are part fix'd, and part ~~soft~~ <sup>more</sup>. Secondly, the *Moon* was in a common sign, which argueth that the grief was not perfectly acute, nor yet chronick, but between both, and so it proved; for upon the last critical Day the Fever left him, at which time the *Moon* came to the place, she was in at the decumbiture, *viz.* unto the 9th. degree of *Sagittarius*: Yet, notwithstanding at the last critical time, he had a very strong fit, the *Moon* being then in square to *Mars*; but *Venus*, Fortune and Lady of the fourth House, being in friendly aspect to the *Moon*; and she together with *Saturn*, being both more strong than *Mars*, who was the afflicting Planet, put an end to this Sicknes at the time aforesaid.

The next thing considerable, is, to discover the grief, and from what cause; and likewise, what infirmities she was naturally subiect unto from the Birth: Now concerning the present acute grief, I found the *Moon* being in the Sign *Sagittary*, was the platick square of *Mars* afflicted; for between the Sign *Virgo*, the place where *Mars* is; and the Sign *Sagittary*, the place where the *Moon* is, containeth 90 degrees, which number maketh a square; had the *Moon* been but one degree in the Sign *Sagittary*, yet that would have been a platick square; for if we consider the moity of each Orb, there will be 45 degrees allotted, at which time and distance, the influences of those Planets doth operate, both before and after any aspect. Now to know what the present Distemper was, by reason it was an acute grief; you must find out the place in this Book, entituled, the *Moon* in *Sagittary*, of *Mars* oppressed, which angueth a high and strong Fever with the Flux, or heat and cholerick Patisons; the pulses few, and faint, Beating slowly, his Blood over-heated. The bright Star of the Harp: ~~and the~~ Star called the Swans-bill, both of the Nature of *Mars* and *Jupiter* in the Ascendant made the Fever the more violent. The cause of this Sicknes was from inordinate Exercise, fishing, or too much repition, as you may find more at large, in the place aforesaid.

The way of recovery was by application antipathetical unto *Mars* the afflicting Planet, by reason that *Venus* was more strong in essential dignities, as being in her House. Now in regard that *Mars* is by Nature hot and dry, I made choice of such Herbs and other Remedies, which were cold and moist; wherefore I advised that such Decoctions, Syrups, or Cordials, which were administered, should be cooling and cleansing, also Glisters the like, even rememb'ring as in this, so in all other Cures, to fortifie the Heart and vital Spirits with Herbs under the Dominion of the *Sun*: Would the Patient have been perswaded to let Blood, the Fever would without question have left him, upon the second critical time, the *Moon* meeting then with the friendly aspect of *Venus* a Fortune and strong.

*Note.* That as we give Judgment by the *Sun* and *Moon* afflicted, in acute and chronick griefs; so by the same rules you may give Judgment by the Lord of the Ascendant or sixth House afflicted.

*Example.* In the last Figure, *Mercury* being Lord of the sixth House, and in the Sign *Libra*, is in platick square to *Saturn*, and conjunction of the *Sun*, who is much of the Nature of *Mars*, only the *Sun* striketh more upon the vital Spirits: Now according unto the Rule in giving Judgment by the *Moon* afflicted in the sign *Libra*, it sheweth a severish Distemper and Blood over-heated, occasioned from surfeiting.

The next thing considerable is to know what infirmities naturally he was subject unto from the Birth. In this question Judgment must be given from the Ascendant, sixth House, and their Lords afflicted; first the Ascendant is no way afflicted, save only by the Presence of *Saturn*, who is Lord thereof: Now in this question, *Saturn* is not accounted an Enemy, notwithstanding he is naturally evil, as being in his own House, and Lord of the sick Man's Person, for according unto the old saying, the Devil will not hurt his own. Also the sixth House is no way afflicted, wherefore we have only *Mercury* Lord of the sixth considerable herein, and he is found in *Libra* in platick conjunction of *Venus* Lady of the fourth. Now any Planet although he be naturally a Person's injury afflict so well, as the Infortunes being Lord or Lady of the fourth, sixth, eighth, or twelfth Houses, for every Planet most do his Office to know what the grief is; you must take notice of the sign, where *Mercury* Lord of the sixth House is, *videlicet* in *Libra*, and what parts of the Body are signified thereby; also what griefs or infirmities are under

der the Dominion of *Venus*: First under the sign *Libra* is reins and loins, and under *Venus* is also the reins together with Back, Belly and Members of Generation and Passages of Urine: To my Knowledge he hath for many years past been oft-times perplexed with difficulty of making water, and with pains in his Reins, Back and Belly. What I have written I presume will be sufficient to instruct the Learner, but practice and experience will be the only means to enlarge the Practitioner's Judgment herein; for 'tis impossible for any Man to write, be he never so curious and exact in any Art, but that somewhat may be added unto it.

*Observations concerning the Ascendant.*

**T**HAT which I have found by daily practice and experience, is carefully so to erect your figure (either for the time of decumbiture, or the time of any strong fit, or when the Patient was more than ordinarily sick or afflicted, or for the time when the Urine is brought, or when you go to visit the Patient) that the Ascendant together with its Lord may exactly personate the Sick, for if neither the Ascendant nor the Lord thereof doth agree in shape, Complexion, and Hair with the Body of the Sick, you cannot safely give Judgment by a figure of twelve Houses, especially in many infirmities, as I have often experienced; for the first, fourth, sixth, eighth, and twelfth Houses will be especially concerned therein; wherefore if you fail in the first Foundation, the whole Building must needs be obstructed and out of Order.

*Example.* In the decumbiture Figure before-mentioned, had I erected the Figure, but for one hour sooner, *Sagittary* would have ascended, whereof *Jupiter* is Lord, and then the Person of the Sick must have been described accordingly. Now *Jupiter* signifies a Man of an upright and tall stature, Complexion ruddy, Face oval, full and fleshy, and a kind of a bourn brown Hair: Also the sign *Sagittary* represents a Man much after the same shape and likeness, by which it appears what a vast difference it might produce by taking a wrong Ascendant, both in regard of the personal shape, and likewise in the discovery of the grief of the Sick: Whereas it appears by taking the true Ascendant, that it doth not only delineate his Person, as is before expressed, but doth

exactly discover his present Distemper, and natural Infirmities: For let the time of decumbiture, or the time for Receipt of the Urine, or the time of any strong fit be brought, and the Artist never so curious by enquiry; except by chance, he shall not get the true Ascendant, for many reasons may be objected to the contrary: First, Clocks may fail, and sick Persons will hold out longer than others before complaint, and the Urine may by the Messenger be hastened, or retarded, you see one hour maketh a mighty alteration. I shall quote another Example, Suppose a Man or Woman, who is under the Dominion of *Sol* Lord of *Leo*, should fall sick, which represents one of a large stature, fat, full, and fleshy, Complexion sanguine, and yellowish Hair. Now, perhaps when the Urine is brought, or through mistakes of clocks or time, *Gemini* should ascend, whereof *Mercury* is Lord, what a mighty difference could this produce: For the Planet *Mercury* represents one of an upright and tall Stature, spare Body, long Face, and Nose, of a dark swarthy Complexion, and sad Hair: Also the Sign *Gemini* signifies a tall Body, a dark and obscure Complexion, and sad or black Hair. I could instance many more; wherefore I advise all Practitioners in this Art so to vary their Ascendant, that it together with its Lord or Planet posited in the Ascendant, may exactly personate the Sick, without which no true Judgment can be given, especially in many chronick griefs or infirmities, and in case of Witch-craft and Sorcery.

---

Some

Some brief Rules concerning long and short Sicknesseſ; and whether the Patient is like to live or die,

*First of long or short Sicknesſ.*

1. **A** Fix'd sign on the Cusp of the ſixth, or the Lord of the ſixth, or Lord of the Ascendant, or the Moon in acute, or Sun in Chronick Griefs being fix'd ſigns afflieted by the malevolent Planets, or by the Lord of the 12th, 8th, or 4th, argueth long and laſting griefs or infirmities; if adhering unto a partile Aspect, the grief increaſeth; if drawing from partile Aspect, the grief diſminiſheth: Also fix'd ſigns give Months, and ſometimes years before Recovery; coiſmon ſigns give Weeks, and ſometimes Months, moveable Days or Weeks before recovery. Now concerning the Number of Days, Weeks, Moths or Years, you muſt obſerve how many degrees are wanting before the Influence is over, accounting by the mo-ty of their Orb, and ſo many Months, Weeks, Days or Years, it will be before Recovery; but if the Figure ſheweth Death; then you muſt account how many degrees is wanting to make the partile Aspect of the pr incipal Significator; and ſo account ſo many Days, Weeks, Months or Years before the time of Death.

2. The principal Significator of the Sick changing his Sign, argueth a change of the Disease, either for Life or Death.

3. The latter degrees of a Sign on the Cufp of the ſixth House, or the Significator of the Sick in the latter degrees of a Sign, argueth a ſudden change either for Life or Death

4. The Lord of the Ascendant, or principal Significator of the ſick Person, being ſtronger than the afflieting Planets, ſheweth Recovery, in moveable Signs the ſooner; but if the afflieting Planets be ſtrong, and the principal Significator of the Sick weak, more eſpecially if the afflieting Planets have relation unto the eighth or fourth Houses, it ſheweth Death.

5. If the Lord of the Ascendant, or Lord of the ſixth, or if the C in acute, or Sun in Chronick griefs be afflieted in

Azemine degrees, it sheweth a continual Sickness, if not sudden Death.

6. If the Lord of the Ascendant, or principal Significator of the Sick turn retrograde, it sheweth a Relapse, and the Cure goes backward.

7. The Lord of the Ascendant, or principal Significator of the Sick, strong, swift in motion, with a Fortune attending especially in a moveable Sign, sheweth a speedy Recovery.

Lastly, we must heed the Nature of the Disease, for strong Fevers, Convulsions, Apoplexies, risings in the Throat, with some pestilential infirmities, and such like desperate griefs, will sooner terminate, than such which are usually lasting, as Consumptions, Dropes, Agues, Gouts, and such like.

### *Some brief Rules concerning Recovery.*

First, a Fortune, or the ☽ in acute, or ☽ in Chronick griefs strong in the Ascendant, and not afflicted, nor yet being Lord of the sixth, eighth or twelfth Houses, sheweth recovery.

Secondly, The Lord of the Ascendant strong, and more strong than the afflicting Planets, sheweth recovery.

Thirdly, The Lord of the Ascendant, or the ☽ in acute, or ☽ in Chronick griefs adjoined unto, or friendly aspected with a Fortune, or applying unto a Fortune, sheweth recovery.

Fourthly, The ☽ encreasing in light, swift in motion, and strong applying unto a Fortune in acute griefs, sheweth recovery.

Fifthly, If the Lord of the Ascendant doth dispose of the afflicting Planet, especially being equal in strength, sheweth recovery.

### *Signs of Death.*

First, The Lord of the Ascendant weak and afflicted by the malevolent Planets, and no Fortune interposing, sheweth Death.

Secondly, The Lord of the Ascendant, or the ☽ afflicted in the fourth or eighth, or by the Lord of the eighth, sheweth Death, or if the Lord of the eighth be in the Ascendant.

Thirdly, The Lord of the Ascendant combust in the Ascendant, fourth, fifth, eighth, or twelfth, or in the way called His Combusts, sheweth Death.

Fourthly, if the ☽ in acute, or ☽ in Chronick griefs is afflicted by the infortunes, or by the Lord of the eighth or fourth, no Fortune interposing their Invidious Rays, more especially

cially if the Lord of the ascendant be weak, it sheweth death.

Fifthly, The ascendant, or Lord of the ascendant, or the ☉ in acute, or the ☽ in Chronick Griefs, meeting with fixt Stars of the Nature of the Infortunes, no Fortune interposing his friendly rays, sheweth death.

Sixthly, The ☉ applying unto combustion in the ascendant fourth, sixth, eighth, or twelfth Houses, or *Via combusta*, sheweth death.

Seventhly, The ☉ applying from the Lord of the ascendant to the Lord of the eighth, and the Lord of the ascendant weak, sheweth death.

Eighthly, An Eclipse of the ☉ in acute, or of the Sun in Chronick Griefs upon a critical day, and the Lord of the ascendant weak, no Fortune strong interposing their friendly rays, sheweth death, generally in all decumbitures, the nearer the afflicting Planets are to the Earth, the worst.

### *The bodily Shape and Infirmitie attributed unto the Twelve Signs.*

*Aries* V signifieth one of a reasonable Stature, dry Body, strong Limbs, and big Bones, but not fat, somewhat long Face and Neck, Complexion somewhat brown, their Hair and Eyebrows inclining unto blacknes: The Diseases incident unto this Sign, are Pushes, Whelks, Polypus, or *Noli me tangere*. All Diseases which proceed from the Head, as Convulsions, deaf Eare, Cramps, Madness, Vertigo, Megrims, Falling-Sicknes, and such like.

*Taurus* ☉ signifieth one short, but full and well set, full Face and Eyes, broad Forehead, large strong Shoulders, full Hends, thick Lips, and black rugged Hair: Under this Sign are all Diseases incident to the Throat, as Kings-Evil, Quozies, Fluxes of Rhumes falling from the Head into the Throat, Imposthumnes and Wens in the Neck.

*Gemini* II those Persons usually who are under the dominion of this Sign, are tall and straight of Body, with long Arms, of a dark sanguine Complexion, and blackish Hair, their Body strong and active: Under this Sign are all Diseases in the Arms, Hands and Shoulders, with windines in the Veins, corrupted Blood, sometimes it produceth distempered fancies.

*Cancer* ☽ signifies one of a low and small Stature, bigger made from the middle upwards than downwards, Face big and round, of a whitely pale Complexion, sad brown Hair, one apt to be sickly: Under this Sign are all imperfections of the Breast and Stomach, as Cancers, Phthisick, Salt-siegnes, rotten

rotten Coughs, weak Digestion, cold Stomach, Dropſical Humours, and Impoſtumations.

*Lea ♀* signifies one of a large fair Stature, full and fleshy, narrow Sides, and broad Shoulders, full and great Eyes, sometimes goggle-eyed, yellow or dark flaxen Hair, sometimes curling, of a sanguine or ruddy Complexion: Under this Sign are all tremblings or passions of the Heart, violent burning Fevers, pains either at the heart or back, sore Eyes, Plague, Pestilence, and Yellow-Jaundice.

*Virgo ♀* signifies one of a mean Stature, but well composed, a brown ruddy Complexion, black Hair, shrill and small voice, well favoured, but not very beautiful: The Diseases which are incident unto this Sign, are all such which belong to the Belly, as obſtructions in the Bowels, and Meſeracks, Worms, wind Colick, Spleen, Hypochondriack Melancholy, and ſuch like.

*Libra ♂* personates one of a well framed Body, ſtraight and tall, a round and beautiful viſage, a pure ſanguine Complexion, but not very high coloured, the Hair yellowish or sandy-brown, and ſoſtewhat ſmooth: Under this Sign are all Diseases of the Reins and Kidneys, also all Diseases proceeding from Wind, and corruption of Blood.

*Scorpio ♂* signifies one of a middle Stature, ſtrong, full, and well-set, ſomewhat broad-faced, of a mauldy or darkiſh Complexion, ſad or black Hair, bow-legged, ſhort-necked, and ſomewhat hairy: The Diseases incident unto this Sign, are Ulcers, Inflammations, Gravel or Stone in the Bladder, all imperfections and difficulties of Urine, Ruptures, Hemorrhoids, the French-Pox, and *Ruining of the Reins*, Priapismus, and all Diseases which infect the Privities both of Men and Women.

*Sagittary ♀* signifies one of a fair Stature, and ſtrong Body, long Face, but full and fleshy, Complexion ſanguine or ruddy, the Hair a kind of Chelſi-nut colour: The Diseases which are under this Sign are Fevers, and ſuch infirmities which are occaſioned through heat of Blood: The Sciatica, and all pains in the Flips and Thighs, falls from Horses, and hurts by four-footed Beasts.

*Capricornus ♂* signifies one rather ſhort than tall, narrow, long Face, thin Beard, black Hair, narrow Breast, ſmall Neck, Complexion ſwarthy: Under this Sign are all Diseases in the Knees and Hams, Leprosies, Itch and Scabs, all Diseases of melancholy, all Scurrious Tumors, Sprains, Fractures and dillocations.

*Aquarius ♀* represents one of a thick ſquare corporature, ſtrong and well composed, not very tall, viſage long, Complexion

plexion fair and clear, hair sandy-coloured ; but if  $\text{h}$  be in this House at the Birth, then black Hair, and the Complexion will be more sanguine, with distorted Teeth : Under this Sign are all Diseases incident to the Legs and Ankles, and all melancholy Winds, coagulated in the Veins and Blood ; also Cramps.

*Pisces*  $\text{x}$  represents one of a short Stature, not decent, but rather ill-composed, a large Face, Complexion pale, the Body fleshy or swelling, and somewhat incurvating with the Head : The Diseases subject unto this Sign is all Lameness, and aches incident to the Feet, and all Diseases coming of salt Flegm, and mixt Humors, all Blood putrified, as Scabs, Itch and Botches, or breakings out about the Body, Small-Pox and Measles ; also all cold and moist Diseases, and such which come of catching cold and wet at the Feet.

*The bodily Shape, with the Parts and Members of the Body, and Diseases which the Planets generally Rule.*

$\text{h}$  *Saturn* represents one of a middle Stature, broad and large Shoulders, sometimes crooked, his Thighs lean, his Feet and Knees indecent, many times hitting or shovelling one against the other, broad Forehead, Eyes little, Complexion muddy or swarfish, looking downward, thick Lips and Nose, thin Beard, black Hair : Diseases and Sicknesses subject unto this Planet, are Quartan Agues, and Diseases proceeding from cold, dry, and melancholy distempers ; the retentive Faculties, all impediments in the right Ear, and Teeth, also Rhumes, Consumptions, Black-Jaundice, Palsies, Tremblings, and vain Fears, Dropsies, the hand and feet Gout, the Spleen and Bones.

$\text{u}$  *Jupiter* signifies one of an upright and tall Stature, a large deep Belly, Thighs and Legs strong proportioned, his Feet long, Face oval, full and fleshy, Complexion brown, ruddy, and lovely high Forehead, his Hair soft, and a kind of a brown, much Beard, his Speech sober : The Diseases under this Planet are Plurisies, and all infirmities in the Liver, Lungs, Ribs, Sides, Veins, Blood ; the digestive Faculty, Cramps, pain in the Backbone, Squinzies, Windines, and putrefaction in the Blood, Fevers proceeding from Wind, and ill Blood.

$\text{o}$  *Mars* signifies one of a middle Stature, Body strong, big Bones, not fat Visage, round Complexion, ruddy, the Hair between red and sandy flexion, crisping or curling, hazel Eyes, a bold confident Man or Woman, and fearless : The Sicknesses incident to this Planet, are certain Fevers, and pestilent burning Fevers, the Plague, Bloody-Flux, Small-Pox, all Diseases of

Cholick,

of Choler, the Shingles, Gall, and left-ear Phrenses, and sudden distempers in the Head, Carbuncles, Fistula's, all scars and hurts by Iron.

○ *Sun* Those who are under the Sun are of a strong large corporature, and well composed Body, fat and fleshy, of a yellow saffron ruddy Complexion, goggle or large Eyes, Hair yellowish: The Sickneses under this Planet, are all Diseases of the Heart and Brain, Palpitations, Tremblings, sudden Swoundings, Catarrhs, the Nerves and Arteries, the right-eye of Men, the left-eye of Women, and vital Spirit of both; all infirmities of the Eyes, and Diseases of the Mouth, rotten Fevers, and stinking breaths.

♀ *Venus* signifies one somewhat short, but full and well set, fat and fleshy Face, round Complexion, dark, but lovely light brown Hair, and smooth, a rowling Eye, and full of amorous inticements, a Body well shaped, and delightful: Sickneses under this Planet, are all Diseases of the Matrix, and members of Generation, Running of the Reins, French-Pox, also griefs of the Belly, Back, and Navel, any Disease arising by inordinate Lust, Priapisme, Diabetes, or pissing Disease, Hernias, and impotency in the act of Generation, the Throat, Women's breasts, and the milk in them.

♂ *Mercury* denotes one tall of Stature, spare Body, long Arms and Hands, long Face and Nose, thin Lips, little Hair on his Chin, but pretty store on his Head, inclining to blackness, an olive or fallow Complexion, Eyes between black and grey, oftentimes much partaking of the Planet he is joined withal. Sickneses under this Planet, are all Diseases of the Brain, as Madness, Vertigo's, Lethargies, or giddiness in the Head, Phthisick, Stammering, Memory, dry Coughs, snuffing in the Head or Nose, Dumbness, all evils in the Fancy, or intellectual Parts, and tongue, the Nerves, the defects of the Uvula, or Gargaron.

☾ *Moon* The Moon generally representeth one of a fair Stature, flegmatick, full, fat, and fleshy round Face, Complexion whitely, lowring looks, Hair light-brown, grey Eyes: Sickneses and Diseases are Apoplexies, Pallie, Colick, Belly-ache, the Menstrues in Women, Dropes, Fluxes of the Belly, all cold Rheumatick Diseases, and cold Stomach, Surfeits, rotten Conghs, Convulsions, Falling-Sicknes, Kings-Evil, Apoplets, Small-Pox and Measles, the Colick, Bladder, and Members of Generation.

Concerning what effects the Moon worketh in any of the twelve Signs upon the Body of the Sick, she being afflicted by the Conjunction, Square, or Opposition Aspects of Mars at the decumbiture.

Note, that the Sun afflicting the Moon, doth work near the same effects, only the ☽ striketh more upon the Heart and vital Spirits.

### The ☽ Moon in ♀ of ♂ Mars afflicted or oppressed.

If at the time of Decumbiture, the ☽ be in ♀ Aries, of ♂ or ☽ oppressed either by ☽ □ or ☽ ; then the Sick shall be tormented with continual Fevers, with little or no rest, or quietness ; a continued extreme thirst, and drynes of the Tongue and Breast, an Inflammation of the Liver, tending unto a Phrensic, high and inordinate Pulses ; sometimes a deprivation of Senses, and the Patient ready to run mad, or hath some extreme pain or grief in their Belly, or small Guts, occasioned by cholerick Obstructions : The original Cause of this Disease shall proceed from a distempered Affection of the Membranes, or pellets of the Brain, and excess of cholerick matter. If Venus be stronger than Mars, then cooling Remedies will be suitable ; however 'twill be necessary to let Blood. Concerning the way how to cure each Distemper, is set down elsewhere in this Book.

### The Moon in Taurus of Mars afflicted.

Those that take their Bed under such Configuration, as aforesaid, shall be afflicted with a continued Fever, the whole frame of the Body obstructed, with an inflammation of the Throat, Neck, and hinder part thereof, and ach of the Bones, also insomniation, or inordinate watching, very thirsty, longing after cooling things : Oft time the Sick will be afflicted with the Strangury, or Stone, with Gravel in the Reins and Kidneys, peitient sore Throats, or Hoarsenes, or some ill Matter settled there : The Cause is from much ill Blood, Choler, and sweet flegm.

### The Moon in Gemini of Mars oppressed.

Those who take their Bed under this Configuration, shall be afflicted with a violent burning Fever, and with Obstructions, their

their Blood extreme windy and corrupted, some great Pain & lameness in their Arms or Joints, the Pulses long and inordinate; oft-times the Patient is troubled with the Stone or Heat in the Reins, and sometimes spitting of Blood: The Cause of this Distemper usually is from Ingurgitation, or too much drinking of strong Wine or Beer, and some choleric Matter.

*The Moon in Cancer of Mars oppressed.*

Those that take their Bed when the ☽ is in *Cancer of Mars* afflicted, the Sick will be troubled with much flegm, and ill matter settled at their Breast and Stomach; also with eversion, and turning of the Ventricle, oft-times desiring to vomit, with some defect in the Blood: This Disease cometh from surfeiting, or too much ingurgitation, and oft-times turneth unto a soosness, or a rotten Cough, and sometimes spitting Blood.

*The Moon in Leo of Mars oppressed.*

Those who take their Bed when the Moon is in *Leo of Mars* afflicted, shall be subject unto a strong Fever, with a disturbed Brain, and strong raging Fits; also they will be subject unto much Drowsiness and Heaviness all over their Body; also the Heart oppressed with Faintness and swoounding Fits, and the Party almost raging mad, with little or no Appetite: The Cause of this Distemper is from excess of Choler, and Blood abounding, over-heated.

*The Moon in Virgo of Mars oppressed.*

Those who take their Bed under this Configuration, shall be subject unto a Flux in the Belly, small Fevers, the Pulse, & penis aversion of the Ventricle; also tormented with Wind in the Belly or Guts, and Colick, bad Stomach, many times, Weakness or Pains in the Legs near the Ankles; the Cause from original Choler, melancholy, and sharp fretting Humours.

*The Moon in Libra of Mars oppressed.*

Those who take their Bed, the Moon being in  $\text{22}^{\circ}$  of  $\text{57}^{\circ}$  oppressed, will be subject unto an Inflammation all over the Body; also feverish, unapt to sleep, their Pulses high, troubled with wind and plenitude of Blood, many times they have the

the stone or gravel in the Kidneys, or great heat therein: The cause is from surfeiting or disorder in Diet, also plenitude of Blood.

### *The Moon in Scorpio of Mars oppressed.*

Those who take their Bed, the *Moon* being in *Scorpio of Mars* oppressed, argueth that the Sick is afflicted, or hath some grievous infirmity in their privy Parts. If Children or young People, then it argues the small Pox or Measles. Also it sheweth (more especially in times of pestilential Diseases) the Pestilence, or some poisonous or pestilential Grief: Many times it causeth Boils or Scabbiness to break forth. The cause is from Blood extremely corrupted, or from some infectious and poisonous grief, accidentally taken into the Body by smell or taste.

### *The Moon in Sagittary of Mars oppressed.*

Those who take their Bed, the *Moon* being in *Sagittary of Mars* oppressed, shall be tormented with high Fevers, and choleric Passions, with the Flux or Lask; the Pulses few and faint, the Sick burns extremely many times, it sheweth the Hand and Foot Gout with breaking out, and sore Throats; sometimes sharp rheums offend their Eyes. The cause is from surfeiting or gluttony, or too much repletion. Also from inordinate Exercise, and Blood over-heated.

### *The Moon in Capricorn of Mars oppressed.*

Those who take their Bed, the *Moon* being in *Capricorn of Mars* oppressed, shall be troubled with excess of Choler, and with great desire to vomit, no perfect concoction, and oft returning Fevers, a puffing up the Sinews, and a Flux of the Belly immediately follows an inflammation of the Breast: some exulceration in a Choleric Humour offends the Party in his Hands or Joints of his fingers; also the Sick is inclining unto the yellow Jaundice. Their Blood all over the Body disaffected. The cause is from Choler, and evil Digestion, and Blood corrupted.

### *The Moon in Aquary of Mars oppressed.*

Those who take their Bed the *Moon* being in *Aquary of Mars* oppressed, are troubled with swooning Fits, and pained at the

Heart, and are very feverish, Pulses are high, and the Blood swelling in all their Veins, oft-times complaining of great pain in their Breast, drawing their Wind with great difficulty. The cause is from most sharp and violent Affections or vehement Passions.

*The Moon in Pisces of Mars oppressed.*

Those who take their Bed when the *Moon* is in *Pisces* of *Mars* afflicted, shall be tormented with sharp burning Fevers and vehement Thirst, and usually oppressed with a violent looseness, complaining of great pain in their Bellies, or an extraordinary rotten Cough; also a reflux of Rheum falling from the Head to the Throat, they being near suffocated therewith, their Bellies swoln, and in danger of a Dropsie, oft-times they are troubled with itching, and a salt humour in the Blood. The cause of the Distemper is from too much ingurgitation, and drinking of Wine and strong Drinks, and the Body abounding with Choler, and salt Flegm, and Blood corrupted occasioned by disorder.

---

*Concerning what effects the Moon worketh in any of the twelve Signs, upon the Body of the Sick, She being afflicted by the Conjunction, Square, or Opposition of Saturn at the time of Decumbiture.*

*Note, That Mercury afflicting the Moon, worketh the same effects, only he striketh somewhat more upon the Brain and Nerves.*

*The Moon in Aries of Saturn or Mercury oppressed.*

**T**Hose who take their Bed, the *Moon* being in *Aries* of *Saturn* or *Mercury* oppressed, shall be troubled with Head-ach, and a distillation of Rheums falling from the Head into the Throat and Wind pipe; also a stuffing in the Head, with dulness of the Eyes, inordinate Drowsiness, and dulness of Mind, and bad Stomach, intemperate Sweats, being hot within and cold without, more afflicted in the Night than by Day. The occasion of this Distemper is from great Cold taken, and want of Exercise, and sometimes by eating trash contrary to Nature.

### *The Moon in Taurus of Saturn or Mercury oppressed.*

Those who take their Bed, the *Moon* being in *Taurus* of *Saturn* or *Mercury* oppressed, shall be feverish proceeding from Obstructions and Distempers of the Pericordiacks and Arteries, viz. of the inward Parts, near the Heart, Liver, and Lungs, some ulceration thereabouts, their Pulses are lofty and high, and an Inflammation of the whole Body. The Disease proceedeth from too much Luxury, or from surfeiting or inordinate Repletion, also melancholy and ill Diet.

### *The Moon in Gemini of Saturn or Mercury oppressed.*

Those who take their bed under this configuration shall be in danger of a Fever, and the pain disperses it self all over the Body, but principally in the Arteries and Joints: Also the Sick is inclinable to a Consumption; the Vitals much afflicted, the Pulse low and little; also they will be subject unto frequent sweatings with Symptomes of the Spleen. The Disease more troubleome in the Night than in the Day. The cause of this distemper is from much waiting, weariness of the Mind, and overburdening with multiplicity of Affairs, excess of labour, or violent exercise.

### *The Moon in Cancer of Saturn or Mercury oppressed.*

Those who take their bed, the *Moon* being in *Cancer* of *Saturn* oppressed, shall be afflicted in the Breast with tough melancholy matter, or thick flegm; also troubled with Coughs, Catarrhs, Hoarsenes, and a distillation of Rheums or Humors falling into the Breast, their pipes are narrow and obstructed, inordinate Fevers, Pulses little and low, oftentimes a Quotidian, but now especially a Quartane Ague follows with Belly-ake, or some infirmities in the Reins or Secrets. If the *Moon* be decreasing and near the Body of *Saturn*, the Sicknes is like to be long and lasting. The cause is from great cold and inordinate eating or drinking, and want of moderate exercise.

### *The Moon in Leo of Saturn or Mercury oppressed.*

Those who take their Bed, the *Moon* being in *Leo* of *Saturn* oppressed, shall be oppressed with much heat in the Breast, and intension of the Heart-strings, with augmenting Fevers, the Pulses keeping no course, annoyed with external and inter-

nal Heat ; also great faintnes of Heart or swooning fits, after some time, if not cured, the Sick will be subiect unto the Black Jaundice. The cause is from grief taken, and ill melancholy Blood.

*The Moon in Virgo of Saturn or Mercury oppressed.*

Those who take their Beds, when the *Moon* is in *Virgo* of *Saturn* oppressed, shall be troubled with inordinate Fevers, pricking or shooting under the Ribs ; also viscous flegm obstructing the Bowels, sometimes the wind Colick afflicts them ; also the Gout and Aches in the Thighs and Feet : I oft-times find they are much troubled with Worms. The cause of this distemper is usually from crudities, and evil digestion in the Stomach and contrary diet.

*The Moon in Libra of Saturn or Mercury oppressed.*

Those who take their Bed, when the *Moon* is in *Libra* of *Saturn* or *Mercury* oppressed, shall be troubled with pains of the Head, Breast, and Stomach disaffected ; the Cough, Hoarsness, and distillation of Rheums shall afflict them, and loss of Appetite, small Fevers troubling them by Night, oft-times great pains in their Joints, Knees, and Thighs ; also some defect in their Reins, Kidneys, and Bladder. The cause is originally from surfeiting, or gluttony, and meat not fully digested, or excess of Venery.

*The Moon in Scorpio of Saturn or Mercury oppressed.*

Those who take their Bed, the *Moon* being in *Scorpio* of *Saturn* afflicted, shall be subiect unto some defects in their Secret Parts, Hemorrhoids, Piles, or some Exulceration, their no retention of Urine, oft-times vexed with the Stone, or stop in the Bladder : sometimes if a Man, the Gonorrhœa ; if a Woman, too much of Menstrues. The cause is of corrupt flegm, or disorder of Body.

*The Moon in Sagittary of Saturn or Mercury oppressed.*

Those who take their Bed, when the *Moon* is in *Sagittary* of *Saturn* oppressed, shall be tormented with fluxion of thin sharp humors, and aches of the Sinews, and Arteries, extremities of heat and cold, and oft-times a double access of a Fever, and most commonly a violent burning Fever, at the first be-  
ing

ing ill. The cause is from blood infected with choler and melancholy, and sometimes by great pains taking or violent exercise and cold taken thereupon.

### *The Moon in Capicorn of Saturn or Mercury oppressed.*

Those who take their bed, whilst the *Moon* is in *Capricorn of Saturn* oppressed, shall be afflicted with heaviness at the breast and stomach, and difficulty of breathing, and dry Coughs, their Lungs oppressed, more pained by Night than Day, with intended Feavers, oft times troubled with head-ach, and noise in their head. The Cause is from great cold, melancholy and disorderly diet.

### *The Moon in Aquary of Saturn or Mercury oppressed.*

Those who take their Bed, the *Moon* being in the sign *Aquary of Saturn or Mercury* afflicted shall be troubled with much melancholy, winds coagulated in the Veins, the malady easeth on them unequally with remission and intension, their heads pained with wind or noise. Also troubled with faint fits or passion of the heart, sometimes a sore throat, or troubled with a rising there, being in danger of suffocation. The cause is from excess of labour, want of sleep whereby to refresh Nature, and much trouble of Mind.

### *The Moon in Pisces of Saturn or Mercury oppressed.*

Those who take their bed, when the *Moon* is in *Pisces of Saturn* oppressed, shall be troubled with much fighing and pricking, or shooting of the breast and under the paps, and continual augmenting Feavers, with extensions of the proctidacks and heart-strings, or arteries; also their throat is oppressed with thick flegm, and their breast with a rotten cough, and store of watry matter lodging there. The cause is from extremity of cold taken by bathing, or otherwise by much wet.

*The Way to make diet-drinks by decoctions or to extract the Spirits of Plants or Herbs: Also to make Syrups, Linctuks, or Lumbutives, Pills, Glysters, Fumet, Suffumigations, Cataplasms, Oyntments, Baths: Also the making and administering of Purgations and Vomits, and concerning blood-letting, &c.*

*Concerning Decoctions and Diet-drinks.*

**H**AVING by the Rules elsewhere expressed in this Book, collected the Herbs together suitable to the Cure, according unto their Virtues and Numbers, always remembering in all Cures to fortifie the Heart with Herbs proper, you must take the Herbs and chop them small: But unto all Diet-drinks I usually add as followeth, to make it the more strong and useful, viz. Raisons, Currents (or sometimes Figs), Liquorish, and Aniseed, and if the Patient be much troubled with Wind, then you may also put into it sweet Fennel-seed, Coriander-seed, and Juniper, which are good to expel Wind. These Additions must be bruised well in a Mortar, and so boiled with the Herbs, when it is boiling you must keep them close covered, whereby to keep in the spirit, you may boil these Herbs, with the Addition in Beer or Ale. If you desire to make it strong and nutritive, then when it is new boiled, you may put into it White-wine, Mincadel, or Brandy, according unto the temper of the Patient. A good handful of all sorts of Herbs put together, will be sufficient for three or four Gallons of Liquor, you may let it boil until a fourth part or thereabouts be wasted, for if you keep it close covered it will not waste very much in the boiling. Now of this Diet-drink we usually give the Patient thereof, three times a day, viz. morning, Afternoon and at Night, and every Morning about an hour after they have taken the Diet drink, you must give the Patient Water-grewel or Broth made with either the same Herbs, or other Herbs, which are suitable to the Cure, according unto their Virtues and Numbers.

*How to extract the Spirits of Plants and Herbs.*

If the Patient be weak, and must take small quantities, then you must do as followeth, having collected the Herbs together suitable to the Cure, shred them small with the addition according

as in the decoction aforesaid, and put them into a limbeck still, and put into it a quantity of Beer or Ale with some White-wine, Muskael, and Brandy to make it proportionable unto the quantity of Liquor and Herbs before expressed, viz. a good handful of Herbs with the Additions unto two quarts or better of Liquor, this will keep a long time. There is yet another way to extract the Spirit as followeth. Take the Herbs with the Additions, being shred small and bruised, put them into warm water, and put some Barm unto it, let it work three Days, as doth Beer; and then distil it in a limbeck still, if you desire to have it strong, you may put Brandy or Spirit of Wine unto it, and put fresh Herbs to it; and still it over again.

*The way to make Syrups.*

Take the Roses, Herbs or Flowers, and bruise them, put them into a convenient quantity of fair water, my usual dose is about three pints of Water to a pound of Flowers, Roses, or Herbs: Let the Water be hot, and let it stand with the Herbs or Flowers in it about twelve hours; then strain it, and infuse more of the same Herbs or Flowers, and heat more Water and put unto it; you must sometimes infuse the Roses, Herbs, or Flowers whole without bruising to make it have the smell of the Plant: The more of the Roses, Herbs, or Flowers you do infuse into the Liquor, the stronger it will be, and the oftner you do infuse, the better: The last infusions I usually boil; and then gently strain it, and to every pint of Liquor add a pound of the best Sugar at the least, you must cimmer it over the Fire until it be a Syrup, you may know when 'tis enough by cooling some in a spoon: when 'tis made you must keep it in Glasses or stone Pots bound over only with Paper, or such like, you must not stop it close with Cork, lest it break the Glals.

*Concerning Labochs or Lambatiques the making and use.*

Having made your election of such Herbs, which are of virtue to cure such inward defects required, shred and boil them by way of decoction; and when you have strain'd it, put twice its weight of Honey or Sugar, and so boil it to a Laboch, which is somewhat thicker than a Syrop; if the grief be of felegon, then Honey is best. These Lambatives are usually taken with a liquorish Stick. And are most usually taken for Inflammations and Bliers in the Lungs, Coughs, Althmaces,

Asthmaes and difficulty of Breath, and such like infirmities.

*Concerning Pills their making and use.*

All kinds of Pills are made only by beating the substantial matter into a Powder; and so with Syrup (or little Gum-Tragacanth dissolved in distilled Water) made up into Pills. They are usually taken at Night. If it be only to cause the Patient to go to Stool the next day; then so much Aloes as will heape on a two-pence for a strong Body, or less for a weak Body, mix'd with a little Myrrh and Saffron, will be enough; these Pills are also good for the Head and Stomach. There are many sorts of Pills made for several infirmities, as you may find in the *London Dispensatory*, unto which I shall refer you. I confess I seldom use any Pills, except what I have mentioned; for I find the Astrological way of Cure by Herbs doth (if rightly applied) cure all Distempers, and Griefs whatsoever, loosen the Body, and allay any pain of the Head, and the like, as you shall find in this Book; yet sometimes when the Patient is bound in Body, and the Distemper requireth a decoction made of such Herbs, which are commonly heating, and so for the most part binding, such as are Palpitations, Convulsions, Palsies, Apoplexies, and such like. Then I usually give the Patient Pills at Night made as aforesaid, if need require.

*Concerning Glysters.*

If the Patient be much afflicted in the Belly and Guts, or is very costive in Body, as sometimes it will fall out, more especially when the grief requireth Herbs, heating and binding, to work their Cure; then I usually apply Glysters and Ointments made of such Herbs, which are antipathetical to the afflicting Planet: But most especially such Herbs, which are good to comfort the Heart, to expel Poison, and cleanse the Guts. Also you must be careful, that the Herbs be gathered at the right planetary Hours, not omitting their Numbers which belongeth to each Planet. When you have gotten the Herbs together, shred them small, and boil them in Milk, together with such Seeds and Roots, which are good to expel Winds, about a pint and a half of Milk boiled until it be near half wasted, will be enough, for any reasonable Man or Woman: after he boild and strain'd, I usually putt into it three or four spoonfuls of Saler-Oil, and a spoonful of Honey or course Sugar. And forgive it the Patient Blood-warm. But my

my usual way is first to give the Patient a suppository, made of *Sal-Gem.* to bring them first to stool, by which means I find the Glyster worketh the more effectual upon the humour offending. For many times if no suppository be first given, the Glisters will not stay, by reason the Patients cannot keep them in their Body.

*Concerning Fumes.*

If the Head and Brain be disaffected by reason of superfluous moisture, then Fumes are proper to be used, by reason they have a drying quality, provided they be made antipathetical unto the afflicting Planet, you must shred, bruise, and dry those Herbs, Plants, or Roots, which you intend to use, and so bring them into powder, and when you intend to Fume their Heads, put some of this powder upon hot coals, and let the Patients hold their Heads over it; twice a day is enough, in the morning and evening. They must be careful to keep their Head and Feet warm.

*Concerning Suffumigations.*

If the Head and Brain be disaffected by reason of great drought, be it hot or cold drought, you must make choice of such Herbs according unto their Virtues and Numbers, which are antipathetical unto the afflicting Planet, shred them small and boil them, either in strong Beer, Ale, or strong malted-water, and while it is hot, let the Patients hold their Head over it, and be careful they take no cold afterwards.

*Concerning Cataplasms.*

Cataplasms are oft-times used to help cure Agues and sometimes to apply unto the Feet to draw from the Head, and more especially in such Infirmities and Defects, wherein the Nerves and Arteries are concerned, being laid to the Pulse, Neck, and other parts of the Body, as occasion is offered, I commonly use them in Convulsions, Apoplexies, Palpitations, and such like distempers. The way to make them is thus, you must make choice of such Herbs according unto their Virtues and Numbers, which are good to cure the grief, as you shall find in this Book, shred them small and pound them in a Mortar, with a quantity of white Salt, and a few Raisins, Honey, a little *Venus-turpentine*, or *Burgelary* pitch to make it hold together, you must lay it on hot.

*Concerning Ointments.*

Those Ointments which are made heating, must be made with Sallet Oil, and those Ointments, which are cooling must be made with either Neats Foot Oil, or sweet Lard; I usually put into both a little Sheep-suet, so make it thick; the way to make each kind is as followeth: And first of the Oil heating, having by the rules in this Book made choice of such Herbs, according unto their Virtues and Numbers, which are proper to cure the defect, shred them small and bruise them well in 2 Mortar; then put them into a convenient quantity of Oil, imagine unto two handfuls of Herbs about a part of Oyl; if you cannot stay to make it by reason of your present occasions, then set it over the fire, keeping it close covered, and when its near crisp, strain forth the Oil, and if you desire to make it very strong, then shred more Herbs, and bruise them and boil them in the same Oil again, until it be crisp, and so strain it, and keep it for your use. But if you desire to make it strong, and have convenient time to do it, then bruise the Herbs and put them into the Oil; and set them in the Sun for a week or two, then strain it and infuse more Herbs, and at length boil them until they be crisp, and having strained it, keep it for your use. If you instead to make a cold Oil, then infuse the Herbs being shred and pounded, as aforesaid, into sweet Lard, or Neats-foot-Oil, you may take some of each, and make it after the same manner, as you did the hot Oil aforesaid. If these Ointments be used about Wounds, running Sores, or Ulcers, then it will be convenient to dissolve half an ounce of Turpentine in two ounces of Oil, by the heat of the fire, more especially if you use the hot Oil theremto, otherwise not for every cure, for the moist part is antipathetical unto the afflicting Planet, except the afflicting Planet be very strong in the Heavens, for then you must to some measure comply, as I have elsewhere in this Book expressed.

*Concerning Bathes or Fomentations.*

Bathes are used either in case of hot or cold swellings, sometimes for Aches, Ulcers, Wounds, Burnings, or Scaldings, and such like, having by the rules in this Book made choice of such Herbs and Plants, which are necessary for the Cure, cut them small and boil them in strong malted water. My usual way is to boil the water and malt together, about three

Or four pints of Malt, to seven or eight pints of Water; when the liquor is strong, strain it from the Malt, and put the Herbs into the liquor, and so soon as it boils, take it from the fire; you must bathe or foment the place grieved, warm with the bath, and then immediately use such Ointments, as are proper for the Cure, and so by swath or otherwise, according as the grief is, make it up. I commonly use the same Herbs in the Bath which make the Oyl; once a day, being at evening, is my usual time to do it.

### Of Purgations.

When you give a Purge, let the *Moon* be in a watry Sign, or let a watry Sign ascend, and let the *Moon* be aspected by any Planet which is direct, if swift in motion and under the Earth, the better. But by no means let the *Moon* be aspected of any retrograde Planet, for then the Patient will be apt to Vomit.

Secondly, If you desire to purge any Humor, or Element predominant, do as followeth. Let the Planet be weak, which is of the nature of the Element offending. And let the *Moon* apply unto, or be in *Trine* or *Sextile* with that Planet, which is of contrary Nature; as instance *Mars*, who ruleth Choler, being by Nature hot and dry. Now if you desire to purge Choler, then let *Mars* be weak, and let the *Moon* be applying unto *Venus*, and if you desire to purge melancholy, which is under *Saturn*, then let *Saturn* be weak, and the *Moon* applying unto *Jupiter*: And if you desire to purge Flegm, let *Venus* be weak, the *Moon* decreasing and applying to the *Sun* by *Trine* or *Sextile* Aspect: And if to purge Blood, let *Jupiter* be weak, and the *Moon* applying unto *Mercury*: You must do the like in purging any other parts, or members of the Body, by observing what Planet hath predominancy over it, as instance *Saturn* ruleth the Spleen, *Jupiter* ruleth the Liver and Lungs, *Mars* the Gall, *Sol* the Heart, *Venus* the Reins and Vessels of Generation; yet notwithstanding if any Planet which owns the infirmity, be Lord of the ascendant of the Patient, and if he be strong, its the better; but let the *Moon* apply by any friendly Aspect unto a Fortune, and if she be in the Sign, which represents the part of the Body grieved, its the better.

### Of the manner of purging the Body.

If the Body require a strong Purge, be sure to eat no Supper, but if any, let it be light of digestion, and take it early before

before you go to bed. Also before you go to bed take a little Aloes in the pap of an Apple, so much as will heap on a single-penny, but not bruised too small, or otherwise take two or three small pills made suitable to the humor offending; and if the Patients body be much bound, take either a suppository made with *Sal-Gem.* or a Glyster to open and prepare the Body, before the Phyfick works: Take the purge in the morning early, and let the *Moon* be in a watry Sign, or else let a watry Sign ascend, as is above expressed; take either water-gruel or thin broth, about an hour after, and likewise after every stool, and fast at the least six hours after; I mean from meat, or any other diet.

*How to purge the Head, or remote parts.*

When you intend to purge the Head or remote parts of the Body, you must give the Patient Pills made up in a hard form, for the longer it remaineth in the Body, the better it works upon the remote humours offending.

*How to purge Choler.*

That which purgeth Choler gently is Peach-flowers, blue-violets, Damask-Roses, Centaury: But I chiefly use Aloes, and Rhubarb, provided the body be strong, else not.

*How to purge Flegm and water.*

Elder-buds, Elder-flowers, Broom-flowers, Floure-de-luce Roots, Hyssop, Spurg, Dwarf-elder, Orris: But I chiefly use Bryony-root or Jallop, the Body being strong.

*How to purge Melancholy.*

Polypodium, Fumitory, white and black Hellebore, Dodder, Epithimum, Inde Mirabilis, Lapis Lazuli. But that which I chiefly use is Sena and Scamiony.

*How to purge Blood.*

To purge the Blood is best done by Decoctions made with such Herbs, which are suitable to the grief, as you may find elsewhere in this Book: but if you desire to purge gross humours, proceeding from corruption of Blood, as Boils, Bouches, Tumours, Itch, or Scabs: Then I commonly use the powder called

called *Pulvis sanctus*, or Holy Powder, made according to the London Dispensatory.

*Of Vomits.*

When you intend to give a Vomit, let either the *Moon* or Lord of the ascendant be in an earthy Sign, aspected by a Planet retrograde, and let the Sign ascending be an earthy Sign, when the Vomit is taken; or let the *Moon* be aspected by Planets, stationary or slow in motion, if about the Earth the better: Any one of these observations will serve, where there are no testimonies against it.

*Of Bathes, or Sweats.*

Enter Bathes or Sweats for hot Diseases, when the *Moon* is in a watry Sign, as ☽, ☽, ☽.

Enter Bathes or Sweats for cold Infirmities, when the *Moon* is in fiery Signs, as ☽, ☽, ☽.

*Of Fluxes, Rheums, and Laxes.*

To stay Fluxes, Rheums, and Laxes, let the *Moon* be in an Earthy Sign, as ☽, ☽, ☽.

*Of Clysters.*

Take Clysters when the *Moon* is in airy or watery Signs, especially in ☽ or ☽.

*Of Blood-letting.*

Let Blood on the right-side at Spring, and on the left-side at the Fall.

Cholerick Persons must be let Blood, when the *Moon* is in watry Signs, as ☽, ☽, or ☽.

Flegmatick Persons must be let Blood, when the *Moon* is in fiery Signs, as ☽, ☽, but not in ☽, because that Sign governs the Heart.

Melancholy Persons must be let Blood, when the *Moon* is in airy Signs, as ☽ and ☽, but not in ☽, because that Sign governs the Arms, except you let blood in some other part of the Body.

Sanguine Persons may let Blood, when the *Moon* is in any Sign except ☽, or the place signified by the Sign where the *Moon* is.

Young

Young People may let Blood before the first Quarter is over.  
 Middle age, from the first Quarter to the Full.  
 Elder People, from the Full to the last Quarter.  
 Old People, from the last Quarter to the Change.

Good to comfort the Virtue	Attractive	V
	Retentive	Q
	Digestive	II
	Expulsive	Co m.

Here followeth a Catalogue of such choice Herbs, which cure the most usual Infirmitieſ and Diseaseſ incident unto Men and Women (being discovered by the Sun and Moon afflicted in any of the twelve Signs, or by a Figure of twelve Houses) out of which you may make Diet-drinkeſ, Ointmenteſ, Bathes, Glyſters, Faineſ, Suffumigationeſ, Cataplasmſ, and the like, according unto the Humor offending: And without question, if rightly understood, may ſerve to cure all Griefeſ and Infirmitieſ whatſoever, althoſh not by me named: As for Example, if one ſhall deſire care for the Aſthma or ſhortneſs of Breath, thoſe Herbs which open Obſtructions, do it,

Note, That all inward griefeſ or infirmitieſ, are uſually cured only by Decoctioneſ and the Spirituſ of Plants, which are ex- tracted from them: And ſuch diseaseſ or infirmitieſ, which proceed from the Heart and Brain, and lie in the Nerveſ and Arterieſ, and vital Spirituſ, ſuch as are Convulſioneſ, Apoplexię, Palpitatiōn, Palſieſ, and ſuch like, are not cured only by Decoctioneſ, but alſo by Ointmenteſ and Cataplasmſ, applied unto the Puffeſ and other parts ſuſtable: And as concerning all Faineſ, Achēs, Humourſ, and Swellings, Bathes and Ointmenteſ, ſuſtable to their condeſion, are moſt proper; not omitting Diet-drinkeſ, coſponding to all Cures whatſoever.

Note, That I do not uſe all the Herbs named for every Cure, but only a ſelect number; as is elſewhere expreſſed.

**A** Bortion to hinder: Snakeweſ or Biftort, Madder, Mole, Sage, Tanſy, Trefoil.  
 Achēs coming of cold, or taken under cold Planeteſ to Help: Rosemary.

Rosemary, Camomil, Rue, Bays, Saint John's-wort, Lavender, Marjoram, Sage, Cink-foil, Broom, Wormwood, Ragwort, Mugwort, Elmpeel, Smallage, Comphrey, Vervain, wild Tanfy, Brooklime, Arsmart, Goutwort, Calmunt, Hyssop, Charlock, Scabious, Southernwood, Marigolds.

*Aches* coming of heat, or taken under *Mars*: Camomil, Saint John's-wort, Baum, Arsmart, Grounsel, Sorrel, Archanges, Mallows, Honey-suckles, Violet-leaves, Elmpeel, Elder-flowers, Comphrey, Mugwort, Smallage, Henbane, Chickweed, Seagreen, Turnip, Cabbage, Cinkfoil, Plantane, Ospine, Daisie, Lettuce, Spinage, Endiv, eAdders-tongue, Pimpernel, Trefoil, Sow-thistle.

*After-birth and Secundine* to expel: Angelica, Camomil, Chervil, Horehound, Mallows, Mugwort, Marigolds, Pennyroyal, Time, Wake-robin, Alessander, Fennel, Garlick, House-tongue.

*Agues*. If you intend to cure all kinds of *Agues*, you must take notice under what Planet the Patient is most afflicted, whether under *Saturn* or under *Mars* or both, as I have elsewhere expressed in this Book, and so make choice of Herbs accordingly: Rosemary, Lovage, Camomil, Rue, Centaury, Southernwood, Wood-bitany, Sage, Vervain, Fetherfew, Horsemint, Savin, Assarabacca, Carduus, Wormwood, Tobacco, Burdock, Mustard, Rhubarb, Sorrel, Grounsel, Plantane, Calamint, Cinquefoil, Fumitory, black Hellebore, Smallage, Satirion, Dodder, Bryony, Agrimony, Hyssop, Vipers-gras, Endive, Succory, Burrage, Trefoile, Periwinkle.

*Appetite to procure*: Sorrel, Sloes, Apples, Barberies, Capers, black Cherries, Mulberries, Mints, Goose berries, Grapes; generally such Herbs, Plants, or Fruits, which are fowis, having no unpleasant relish, are good.

*Saint Anthonies fire*: Rhubarb, Rue, Saffron, Bugloss, Brooklime, Adders-tongue, House-leek, Chickweed, Night-shade, white Poppy, Pondweed, Crab-tree, Dane-wort, Hoond-tongue, Adders-tongue, Henbane, Lentils, Mandrake, Hemlock.

*Apoplexies*: Mistletoe, Lavender, Wall-gilly-flowers, Melilot, Box, wild Citruls, Lilly, Marjoram, Sage, Pellitory, Fennel, Master-wort.

*Apstumes*: Adders-tongue, Bears-breech, Melilot, Onions, Rye, Chickweed, Daisie, Liverwort, Privet, Vervain, Flax, Mugwort.

B

B

*Back and Reins to strengthen*: Saint John's-wort, Baum, Angelica, Rosemary, Mistletoe, Clary, Mints, Cowslips, Comfrey, Lungwort, Burrage-blossoms, Sweet-maudline, Costmary, Mace, Solomon's-seal, Wood-bittany.

*Barrenness to help*: Barren-wort, Clary, Saint James-wort, Ladies-mantle, Mercury, Horsmint, Sage, Shepherd's-needle.

*Belching fowre to repres*: Ariseed, Bitony, Cammomil, Marjoram, Wormwood, Hares foot, Wood-bitony, Burnet.

*Belly-ake*: Cammomil, Centory, Sweet-marjoram, Plantane, Smallage, Rue, Angelica, Sage, Southernwood, Time, Hyssop, Ground-ivy or Alehoof, Fennel-root, and Fennel-seed; Fern, Stinking Gladwin, Marsh-mallows.

*Belly to loosen*: Basil, Baise, White-beets, Elder-buds, Fumitory, Hounds tongue, Laurel, Mallows, Morden-hair, Mercury, Mirabilan, Mulberries, Peach-flowers, Roses, Poppy, Potatoes, Rhubarb, Satrion, Scabious, Sena, Spurg, Spinach, Violet-flowers, leaves, and roots.

*Belly to bind*: Bulleys, Caltrop, Chesnuts, Cowslips, Eglantine, Saint John's-wort, Lentils, Ginger, Dates, Medlars, Quinces, Rice, Services, Whortleberries, hot stewed Prunes, Red-wine.

*Bladder to cleanse*: Angelica, Rosemary, Pimpernel, Dandelion, Burrage, Burdock, Assarabacca, Furzbush-flowers, Featherfew, Chervil, Dodder, Amphier, Southernwood, Spignel, Vine, White-wine, *Vide Stone* in the Kidneys, *Reins* and *Bladder*.

*Bleeding to stay*: Aloe, Red beans, Golden-rod, Haws, Ladies bedstraw, Liverwort, Mols, Arch-angel, Plantane, Yarrow, Saunders-oak, dry Dates, Chesnuts, Comfrey, Tormentil, Roses, Rosemary, Burnet, Cats tail, Herb two-pence, Horse-tail, Moon-wort, Mulberries: If the *Bleeding* be at the Nose, my usual way is to tye the small of the Leg and the Hand-wrist, on that side which bleedeth, and to dry some of the Patients blood to a powder, and let them snuff it up into their Nostrils.

Blood

*Blood to cleanse*, Angelica, Rue, Sage, Scurvy-grass, Rhubarb, Blood-wort, Liver-wort, Scabious, Burrage, Hyssop, Blew-bottle, Broom-buds, Fox-gloves, Water-cresses, Elder-buds and Berries, Burdock, Chervil.

*Breast and Stomach to cleanse*, *Vide, Obstructions to open and remove*.

*Breath-stirring to help*: Rosemary, Cowslips, Rue, Wormwood, Balsome, Butchers-broom, Smallage, Pomecitron, Burnet, Angelica, Sage.

*Broken-Bones to help knit*: Bugle, Elm-peel, Butchers-broom, Holly, Maltick-tree, Self-heal, Solomon's-seal, Yarrow, Bugle.

*Burning and Scalding to cure*: Adders-tongue, Asphodil, Balm-apple, Bears-breech, Burdock, Chick-weed, Cat-tail, Colts-foot, Danewort, Daffodil, Elder, Hen-bane, Water-bittony, Housleek, Lettice, Orpine, Plantane, Purlain, Tobacco, Fryars-cowle, Cabbage, juice of Crabs, or sowe Apples, Sheeps-dung.

*Burstings or Rupeures to cure*: Saint John's-wort, Comfrey, Cinkfoil, Solomon's seal, Sanickle, Rupture-wort, Elm-peel, Vervain, Calamint, Yarrow, Daifie, Goldenrod, Knap weed, Mouse-ear, Valerian, Tway-blade, Adders-tongue, Horse-tail, Baum, Centaury, Bugle, Juniper, Venus Wake-robin, Saturn Tway-blade, Germander, Birthwort, Saturn Hawk-weed, Saturn Birds-foot, Mars Of-mund-royal, Mars and Water-Osmund.

## C

## C

*Carbuncles to cure*: Spurge, Tobacco, Walnut, Vetch, Fennel, Cole wort, or Cabbage.

*Catarrhs or thin Rheums to stay*: Saffron, Angelica, Sweet-marjoram, Sweet-maudlin, Costmary, Lavender, Saint Jane's-wort, Bugloss, Calamint, Tobacco, Spignel, Storax.

*Child-birth to help*: Bugloss, Balm-apple, Horehound, Mother-wort, Mug-wort, Parsely, Wood-bine, Sun-dew, Columbine, Carraways, Cinamom, Parsnip, Vine, Trefoil, Spikenard, Mallows, and Marsh-mallows.

*Choler and Flegm to purge*: Black-alder, Aloes, Briony, Centory, Elder-buds, Endive, Fennel, stinking Gladdon, black Hellebore, Hyssop, Lung-wort, Mercury, Spurge, Sycamore, Tamarind, Tormentil, Woad, Violet-leaves and Roots, Glafs-wort, Gourds, Fleur-de-luce, Flea-wort, Saint John's-wort, Mezereon.

*Colick of Wind to ease*: Agrimony, Ani-seed, Angelica, Apricot, Bettony, Bezar-tree, Briony, Cammomil, Sweet-fennel-seed, Coliander-seed, Carroway-seed, Centory, Cranes-bill, Daisie, Danewort, Eglantine, Fetherfew, Galigal-herb, True-love, Jack by the Hedge, Lavender, Parsley, Peach-flowers, Hord-radish, Rib-wort, Rue, Saxifrage, Tobacco, Tamarisk, Zedoary, Yarrow, Mouse-ear.

*Colds, Coughs, and Hoarsness to cure*: Angelica, Peny-royal, Bettony, Borage, Colts-foot, Cinque-foil, Clary, Horehound, Catmint, Comfrey, Daffodil, Elecampane, Figs, Fennel, Germanander, stinking Gladdon, Jack in the Hedge, Juniper, Liquorice, Maiden-hair, Moss, Parsely, Mouse-ear, Rocket, Rue, Sage, Sun-dew, Tyme, Tobacco, Valerian, Vine, Zedoary.

*Consumptions to cure*: Balsom, Barly, Cicely, Mouse-ear, China, Cullians, Melonis, Moss, Vine, Burdock, Snails, Ani-seed, Arrow-head, Borage, Bugloss, Dandelion, Horehound.

*Convulsions to cure*: Saint John's Wort, Mistletoe, Centaury, Balm, Angelica, Clary, Mints, Cowslips, Wood-bittany, Wall-gilly-flowers, Sage, Sweet-marjoram, Lavender, Southern-wood, Elecampane, Briony, Hawk-weed, Mellilot, Worm-wood, Carduus, Garlick, Hyssop, Asphodil, Calamint, Danewort, stinking Gladdon, Hearts-eale, Sea-holly, Sage, Tyme, Valerian.

*Courses of Women or Monthly Terms to provoke*: Flower-wort, Mother-wort, Nep, Sage, Dill, Wood-bittany, Bay-berries, Elecampane, Mercury, wild Carrots, Hactaper, Germanander, Clary, White-beets, Mugwort, stinking Gladdon, Fleur-de-luce, Cuckooint, Birthwort, Calamint, Catmint, Fetherfew, Gilly-flowers, Goose-berries, Ground-els, Honey-wort, Horehound, Saint John's-wort, Lovage, Peny-royal, Piony, Rosemary, Rue, Saffron, Savin, Savory, Briony, Southern-wood, Spignal, Tanise, Wake-Robin, Wolfs-bane.

*Courses of Women or the Reds to stop*: S. John's-wort, Red-beets, Red-nettles, Arrach, Comfrey Roots, Yarrow, Red-coral, red Pebble-stone, Ribwort, Coriander, Root of Oke, in time to fit over, Juniper, Ladies-mantle, Lentils, Periwinkle, Quince, Sarsicle, Saunders, red Poppy, Tamarisk-tree.

*Crawps to ease*: Asphodil, Bazil, Beets-breach, Calamint, wild Carrot, Elecampane, Dane-wort, Fleur-de-luce, Garlick, Sea-holly, Mistletoe, Peny-royal, Rosemary, Saffron, Southern-wood, Tobacco, Turpentine, Vine, Wood-hemp, Wolfs-bane, Fennel, Cammomil.

## D

## D

*Deafness* to cure: Angelica, Bay, Bawm, Lavender, Wood-betony, Holly, Ivy, Rue, Wall-nuts, Tobacco, Hellebore, Savory, Sena, Wormwood, Cardius, Henbane.

*Digestion and Concoction* to help: Angelica, Baum, Sweet-marjoram, Penroyal, Spearmint, Elecampane, Sweet-maudlin, Costmary, Rocket, Tarragon, Jack by the Hedge, Lovage, Radish, Camphire, Vine, Carroway, Eglantine, Cinnamon, Cloves, Coriander.

*Dogs mad* their bitings to cure: Hounds-tohgue, Balm, Betony, Burdock, Eglantine, Sea-dogs grases, Horehound, Mugwort, Mercury, Pimpernel, Mints, Sena, Yarrow, Box: The flesh of the same Dog present Cure.

*Dropes* to cure, Agrimony, Asarabacca, Barley, Bazil, Camomil, Celandine, Centory, Burdock, Broom, Brooklime, Ash, Briony, Coffee, Dittany, Elder, Fleure-de-luce, Garlic, Hellebore, Box, Sea-holly, Laurel, Marjoram, Sweet-maudlin, Penroyal, Pimpernel, Moss, Spurge, Tobacco, Worm-wood, Cardus, Rosemary, Lavender, Bays, Rue, Smallage, Sage, St. John's wort, Hyssop, Verven, Tamarisk, Rhubarb, Saffron, Bettony, Aniseed, Parsley.

## E

## E

*Ears* pain and noise to help: Jews-ears, Bettony, Bazil, Alphrodil, Clivers, Coriander, Danewort, Dittany, Fennel, Hemp-seed, Ivy, Parsley, Pellitory, Rhubarb, Tamarisk, Melilot, Bays, Leeks, Peach, Plantane, Marjoram.

*Eye-sight* to quicken; Eye-bright, Celandine, white Roses, Arch-angel, Angelica, Baum, Centory, Germanander, Hawkweed, Heath, Lavender, Lovage, Elecampane, Melilot, Mede-sweet, Rue, Savory, Vine, Vipers grases, Sparagus, Wake-robin, Valerian.

*Eyes inflamed, red or Bloodshot* to cure: Blew-bottle, Clary, Eye-bright, Hounds-tohgue, Carkspur, Marjoram, Mede-sweet, Marigold, Moss, Mullein, Plantane, Poppy, Southern-wood, Tansey, Trefoil, Woolf-bane, Yarrow, Myrtle, Violets, Endive.

## F

## F

*Falling-Sickness.* Piony, Mistletoe, Rosemary, Sweet-marjoram, Southern-wood, Lavender, Elecampane, Germander, Hyssop, Wood-bittany, Sage, Costmary, Cinkfoil, Burrage, Masterwort, Staggerwort, Wormwood, Carduus, Garlick, Cowslip, Fox-gloves, Penny-royal, Elder-buds, Violets, Grounsel, Mallows, Box, Briony, black Cherries, Ditany, Fennel, Rue, Hellebore, Sea-holly, Juniper, Laserwort, Moss, Mousear, Purlain, Satirion, Seine, Sundew, Time, Vine, Trefoil.

*Fever* to cure: Marigolds, Roses, Hyssop, Dandelion, Blue-bottle, Herb two pence, Purlain, Snakeweed, Wormwood.

*Fever* burning to cure: Adders tongue, Barley, Borage, Butter-burr, Crowfoot, Currants, Daisies, Dandelion, Endive, Hazel tree, Lily, Limons, Violets.

*Fever* Pestilential to cure: Angelica, Rue, Saffron, Bishops-weed, Carnations, Dragons, Ducks-meat, Fluellin, Sorrel, Scabious, Worm-wood, Sage, Burnet, Violets.

*Flegm* to purge: Briony, Butchers broom, Datiodil, Dodder, Feverfew, Fox-gloves, Fumitory, stinking Gladdon, Endive, Succory, Birthwort, Hawk-weed, black Hellebore, Henbane, Hyssop, Holly, bevvies, Bind-weed, Alheal, Butterwort, Elder-buds

*Flowers of Women*, See Courses.

*Flux* of the Belly, and humours to stop: red Beets, Blood-wort, Box, Brambles, Bugloss, Burnet, Cinkfoil, Cocks-head, Cudweed, Fleur-de-luce, Cranesbil, Germander, Golden-rod, Harts-tongue, Holly, Horehound, Ladies-mantle, Moss, Orpine, Periwinkle, Pimpernel, Plantane, Quince, Rice, Rupture-wort, Services, Shepherds-purse, Spikenard, Wormwood.

*Flux* bloody to stay: Adders-tongue, Agrimony, Barberries, red Beans, Bullas, Burnet, Chestnuts, Cinkfoil, Cowslips, Prunes, hot, dry Dates, Dock, Hazle-nuts, Herb Two-pence, Holly, Rose, Housleek, Lily, Madder, Maudlin, Costmary Made sweet, Moss, Mulberries, Oke, Owls, Rosemary, Sorrel, Whortle-berry, Yarrow, Tormentil, Periwinkle, Quinces, Tansey, Self-heal.

*French Fox* to cure: Rue, Smallage, Hyssop, Sea-holly, Sage, Aloes, Marsh-mallows, Southern-wood, Plantane, Damask-roses, Asarabacca, Cowslip, Primrose, Hemlock, Angelica, Wormwood, Violet-leaves and Flowers, Box, Dane-wort, Hounds-tongue, Tobacco, Tormentil, Vipers-gras, Hops, Vine, Tamarisks

risk, Dodder, Pellitory: There are also two sorts of Wood used in Diet-drinks, viz. Guaicum, and Fraxinus, or the gums of them. Note, that in curing this Disease, those Herbs which are used for Baths, must be drawing, cleansing, and healing, such as is Rue, Smallage, Hyslop, Tobacco, Marsh-mallows, Box, Eringo, &c. And the Herbs used for Diet-drinks must be good to expel Poison, purge and cleanse, as Rue, Aloes, Angelica, Sage, Bays, Cowslips, Primrose, Plantane, Violets, Roses, &c. Also the Wood or Gum called Guaicum, and Fraxinus. The Herbs which make the Oils or Ointments must be good to resist Poison, cooling and healing, such as Rue, Angelica, Cowslip, Damask-roses, Plantane, Violets, Primroses, Henbane, Hemlock, &c. In this Distemper, you must let Blood in the nether Vein of the Yard: By this rule you may cure, if begun in time; but after long continuance in this condition, fluxing and other extremities must be used. Fundament falling to remedy: Snake-weed, Galls, blew Pimpernel, Star-wort, Cuckowpint, Wake-robin.

## G

**Gall** to open: Asarabacca, Bugle, Calamint, Rhubarb, Hemp-seed, Bitter-sweet, Celandine, Centory, Endive, Saffron, Alehoof, or Ground-ivy, Camomill, Dandelion, Dodder of time or other Dodders, Quinch grass.

**Green-sickness** to cure: Asarabacca, Broom, Centory, Mat-golds, Rhubarb, Maudlin, Vine, Powder of Steel.

**Guts stop'd**, or the illiack Passion to cure, Ivy, Mints, Shepherds Needle, Plantane, Mallows, Southernwood, Summer-Savory.

**Gout** to cure, see aches hot and cold.

## H

**Head-ach** to cure: Aloes, Basil, Betony, Briony, Butchers-broom, Cudweed, Cummin, Dodder, Flaxelin, Frankincense, Hellebore, Houlseek, Ironwort, Medesweet, Melilot, Mints, Mugwort, Mols, Nightshade, Penny-royal, Spikenard, Roses, Sycamore, Tobacco, Time, Vine, Vervain, Woodroof.

**Head-ach**, to draw unto the Feet by way of Cataplasm, Rue, Smallage, Bryony, Henbane, Worm-wood, Carduus, Mallows, Lavender, Hyslop, Hactaper. By this Way I cured one Mrs. Forrest in Oxon a Stationer's Wife, who was a long time pained, after she had tried many others.

**Head's Giddiness** and Swimmings to cure, Aniseed, Catmint, Bryony, Fennel, Bears-Ears, Beets, Feverfew,

Pellitory, Penny-royal, Sena, Solomon's seal, Maudlin, Master-wort, Olives, Saffron, Box, Time, Tobacco, Wolf's-bane, Vipers-graſt, Vine.

*Head to purge:* Celandine, Elder-buds, stinking Gladdon, Laurel, Sweet-marjoram, Maudlin, Costmary, Dragons, Pimpernel, Rosemary, Sena, Sneeze-wort, Solomon's seal, Saw-bread, Clary, Vine.

*Hearts to fortifie against infection, and likewise to comfort:* Angelica, Rosemary, Marigolds, Baum, Borage, Bugloss, Carnations, Saffron, Rue, Sage, Sena, Zedoary, Mother-wort, Cinnamon, damask Roses, Lavender.

*Hearts fainting or Palpitations to cure:* Angelica, Marigolds, Borage, Baum, Rosemary, Bay-berries, Costmary, Burnet, Cinnamon, Cloves, Endive, Sage, Saffron, Nutmeg, Strawberries, damask Roses, Spikenard, Galigale, Harts-tongue, Lavender, Saunders, Vipers-graſt: Also the Hearts of Creatures which are good to eat.

*Hearing lost to cure:* Baum, Lavender, Bay, Briony, Henbane, Wood-bittany, Rocket, Southern-wood, Tobacco, Wormwood, Rue, Carduus, Sweet-marjoram, Eye-bright, Cocks-head, Turpentine, Woodbind.

*Hickeſt to stay:* Birth-wort, Fennel, Harts-tongue, Marjoram, Shepherds-needle, Time, Skirrets, Wood-bine, Dill.

*Hemorrioids or Piles to cure:* Pilewort, Cuckooint, Plantane, Wall-Penny-royal, Pellitory of the Wall, Chick-weed, Cat-mint, stinking Gladdon, Gout-wort, Hounds-tongue, Laurel, Leeks, Tobacco, Lupine, Fig-wort, Fig-tree, Garlick, Vine, Fumitory. The roor of Hounds-tongue dried under Embres in paste, or wet paper made into a ſuppoſitory gives preſent eafe.

*Hoarsenesſ, and losſ of Voice to help:* Burdock-root, Cherry-tree, Gum, Cneſil, Cinkfoil, Liquorish, Horehound, Violets, Leeks, Rosemary, Saffron, Colts-foot, Turnep, Tobacco, Lavender.

*Humur: gros to expell:* Aloes, Bay, Camomil, Costmary, Calamint, Centory, Catmint, Fox-gloves, Fumitory, Garlick, Hyslop, Juniper, Lavender, Liquorish, Milleto, Motherwort, Sage, Rue, Scurvy-graſt, Southern-wood, Sycamore, Parsley, Heart-wort, Fennel, Nettle, Scabious, Turnip, Vine, Horſe-radish, Lovage, Spearmint, Peach-tree, Penny-royal, St. Peter's-wort, Polypody of the Oak, Roles.

*Inuadis yellow to cure:* Aloes, Agrimony, the inner yellow Bark of black Elder, Afrabasca, Bay, Wood-bittany, Calamint,

Calamint, Dodor of Time, Fleure-de-luce, Furz bush, Flowers, Hemp, Mouse ear, Hedge, Mustard, Kringo and Sea-holly, Hops, Hore-hound, Madder, Rosemary, Rupture-wart, Succi-  
-cory Roots, Wormwood, Bazil, Butchers-broom, Briony, Centory, Docks, Liver-wort, Marjerom, Roses, Rubarb, Rue, Saffron, Spikenard, Tormentil, Tamarisk, Vine, Broom-blo-  
-foms, Fumitory.

*Inflammations to asswage:* Apples, Barley, Beets, Bugloss, Claver, Colewort, Colts-foot, Endive, Succory, Gooseberries, Hemlock, Henbane, Horse-tail, Housleek, St. John's-wort, Knot-graft, Ladies-mantle, Lily, Liquorish, Liverwort, Melilot, Moss, Mulberries, Night-shade, Orpine, Pimpernel, Pur-  
-flane, Ribwort, Saunders, Solomon's-seal, Sorrel, Sow-thistle, Violets, Wheat, Woad, Madder, Marjerom, Clavers.

*Joints pained, see Aches hot and cold.*

*Ill-luck Passion, see Guts stop'd.*

*Aches to cure:* Ale-hoof or ground Ivy, Bay, Celandine, Chick-  
-weed, Cuckow-pint, Dock, Fumitory, Vinegar, Hyssop, Hops, Plantane, Roses, Coekle, Elecampane, Mugwort, Rhubarb, Sene, Tobacco, Wormwood, Vinc, stinking Glad-  
-don, Madder, Pondweed.

## K

## K

*Kernels and Knots in the Flesh to cure:* Archangel, Cinkfoil, Mandrake, Mugwort, Mustard, Lupine, Pondweed, Rib-  
-wort, Rue, Spikenard, Tormentil, Woad, Figwort, White-  
-lily Root.

*Kidneys to cleanse:* Kidney-wort or Wall-Peny-royal, Garden-  
-tansey, Furz-bush, Flowers, Dodder, Elder, Flussing, Hops, Juniper, Maiden-hair, Parsley, Piony, Plantane, Fennel, Broom-blossoms, Southern-wood, Saxifrage, Shepherds-  
-needle, Time, Spignel.

*Kings-Evil to cure:* Angelica, Bay-berries, Camomil, Bane, Burnet, Eye-bright, Marigold, Primrose, Costmary, Celandine, Clary, Wood-bittony, Burrage, Sweet-Marjoram, Arch-  
-angel, Melilot, Lavender, Bugloss, Endive, Mistleto, Sorrel, Hearts-tongue, Fox-gloves, Pimpernel, Southern-wood, Bar-  
-ley-flower or Meal, Pilewort, Rosemary, or the lesser Ce-  
-landine, Cleavers, Fig-wort or Threat-wort, stinking Gladdon, Burdock, Mints, Broom-blossoms.

## L

## L

*Larks or Lognes to stay:* Agrimony, Barberries, Bullion, Bur-

net, Chesnuts, Cowslips, Barley, black Cherries, Cinnamon, Clivers, Darnel, St. John's wort, Mints, Nutmeg, Quinces, Yarrow, Sage, Harts-tongue, Furzbush, Flowers, Hazel-nuts, Filberda, Oak, Wheat, Pruens hot, red Wine, red Pebbles broke into Powder, Rupture-wort.

*Leprosie* to cure, Ash-tree-bark, Briony, stinking Gladdon, black Hellebore, Darnel, the mealiest flower, Calamint, Elm-tree-bark or leaves, Flaxweed, Mustard, Bay, Saffron, Tamarinds, Time, Vine, Virgins-bower, Viper-wine, a Snake first rosted with Salt, and afterwards burnt and brought into Powder, of which give the Patient a dram every Morning in liquor convenient.

*Lethargy or drowsie Evil* to cure: Sow-fennel, Water-cresses, Lavender, Mustard, Onions, Peny royal, Rosemary, Sage, Summer Savory, Jack by the Hedge, Time, Vine.

*Liver* obstructed to open and purge: Liverwort, Agrimony, Dandelion, Afrarabcca, Bay, Wood-bittany, Angelica, Celadine, Centory, Costmary, Daifies, Harts-tongue, Dodder, Elder buds, Cammomil, Elecampane, Broom-blossoms, Furzbush-flowers, Hore-hound, Hemp, Sea-holly, sweet Marjoram, Plantain, Saffron, Sorrel, Scurvy-graſs, Sena, Tormentil, Juniper, Liquorish, Fox-gloves, Germanander, Peach, Spicknel, Shepherds-needle, Vine.

*Lungs* to open and cleanse: Lungwort, Hounds-tongue, Polypody of the Oak, Hyſſop, Alexanders, Borage, Chervil, Cink-foil, Cudweed, Hore-hound, Colts-foot, Burdock, Vervain, St. Jane's wort, Rhubarb, Sundew, Liquorish, Bay, Tormentil, Angelica, Apples, Feverfew, sweet Marjoram, Saffron, Sena, Dodder, Alexander, Birth-wort, Figs, Time, Vine, Rhubarb, Zedoary.

## M

## M

*Melancholy* to repreſt and purge: Apples, Bacon, Angelica, Burrage, Bugloſs, Elecampane, Arch-angel, Flowers, Cowslips, Costmary, Burnet, Dandelion, Feverfew, Fumitory, Madder, Peny royal, Bazil, Dodder, Frankincense, Lavender, Saffron, Marigolds, Time, Scurvy-graſs, Tormentil, Sena, Vine.

*Mirth* to eaſe: Angelica, Baum, Burrage, Burnet, Carnations, Chervil, Rosemary, Marigolds, Saffron, Time, Rice, Arch-angel, Blossoms, sweet Marjoram; also all pleasant Fumes.

*Mother-fits*, Suffocation or rising to cure: Motherwort, stinking Arrach, Baum, Bay, Burdock, Cammomil, Mugwort, Elecampane, Spearmint, Rosemary, Wood-bittany, Bishops-weed, Burnet, Butter-bur, Caraway, Etherfew, Masterwort, Catmint,

Catmint, Pelliory of the Wall, Peony, Summer Savory, Walnut-tree, Fennel, Germanander, Jack by the Hedge, Juniper, Lovage, Marigolds, Mustard, Penny-royal, Rosemary, Rhubarb, Tobacco, Southernwood, Spignet, Wolf-bane, Vine.

*Milk to cause in Womans Breasts:* Burrage, Buglos, Lettuce, Vipers, Buglos, Barley, Cabbage, Purslane, Rocket, Sow-thistle, Turnip, Milk-wort, Trefol, Anemony, Herb-frankincense, Saint *Karbarino*-flower, Bell-flower.

*Milk to dry up in Womans Breasts:* Asarabacca, Basil, red Beans, Rue, Vine.

*Monthly Courses:* See *Courses of Women.*

## N N

*Noise-bleeding to stop:* See *Bleeding to stay.*

*Nurritives to remove:* Hyssop, Lavender, Bears breech, Nettles, Wormwood, Rosemary, Clary, Chervil, Burrage, Angelica, Costmary.

## O O

*Obstructions to remove:* Angelica, Baum, Centaury, Lovage, Rue, Rosemary, Cammomil, St. John's-wort, Pennyroyal, Mints, Tansey, Costmary, sweet Maudline, Wood-bittony, Endive, Succory, Dandelion, Liver-wort, Blood-wort, Burrage, Lung-wort, Hyssop, Sage, Elder-buds, sweet Marjoram, Elecampane, Germanander, Fumitory, Rhubarb, Saffron, Scurvy-graſs, Vervain, Vipers grāſs, Vipe, Liquorish, Horehound.

*Opening Plants:* Angelica, Bittony, Cammomil, Calamint, Borage, Broom, Asphodil, Bishops-weed, Bay, Dandelion, Docks, Fennel, Fetherfew, Egg, Fox gloves, Lovage, Sea-holly, Rose, Sage, Marigolds, Peach, Rue, Smallage, Tarragon, Time, Dragons, Dropwort, St. John's-wort, Germanander, Sampire, Radish, Roses, Ditany, Cucumbers, wild Citrus, Horehound, Tamarisk.

## H

## P P

*Passeys to Cure:* Angelica, Baum, Rosemary, Clary, Mistletoe, Mate, Marigolds, Borage, Blossoms, Cowslips, Sage, Cammomil, Chervil, Hyssop, Lavender, Southernwood, St. John's-wort, Burnet, Bluebottle, Fetherfew, Balsome, Bear-scar, Box, Daſſodil, Parſnip, Sage, summer Savory, Saxifrage, Senna, Mother,

Mother-wort, Juniper, Oxlips, Pellitory, Pepper, Pine, Vine, Tobacco.

*Piles to Cure: See Hemorrhoids.*

*Plague or Pestilence to cure or prevent: Angelica, Balm, Celandine, Carnations, Cicely, Columbines, Elocampagne, Dyers-weed, Sage, Fumitory, Marigolds, Snakeweed one blade, Blue-bottles, Butterburr, Chervil or Cicely, Cinkfoil, Cuckow pint, Devils-bit, Germander, Herb true-love, Horehound, Ivy, Marigolds, Pimpernel, Rue, Scabions, Vervain, Wheat-meal, Jack by the Hedge, Juniper, Rhubarb, Saffron, Southernwood, Vipersgras, Yarrow, a Chicks fundament laid to the *Plague* sore, killeth the Chick, and cureth the Patient.*

*Pleurisie to Cure: Angelica, Chervil, Fleawort, Lovage, Marsh-Mallows, Hedge mustard, Scabious, Violets, Clary, Cummin, Hawkweed, Rhubarb, Sage, Trefoil, Aloes, Centory, Saint *Katarines*-flower, Mistletoe, Laser-wort, Nettle, Almonds.*

*Pristick to Cure: Bilberries, Chervil or Cicely, Costmary, sweet Maudlin, Knapweed, Liquorish, Marsh-mallows, Parsley, Plantane, Polypody of the Oak, Rosemary, Bay, Bears breech, Daffodilly, Lungwort, Mouse-ear, Purslain, Ribwort, Sundew, Saffron, Malter-wort, Cranes-bill, Mofs.*

*Purples to Cure: Bishops weed, Snakeweed, Fleawort, Purplewort, Tormentil, Water-germander.*

*Purging the body of ill Humours: Aloes, Asarabacca, Briony, Box, Butter-wort, Alder-tree, Dancwort, Endive, Featherfew, Laurel, Juniper, Rhubarb, Saffron, Tobacco, Scabious, Spinach, Marjoram, Swallow-wort, Spurge, Broom, Blossoms, Saxifrage, Turpith, Bindweed, Herb terrible, Vine.*

Q

*Quality to Cure: Cudweed, Cinkfoil, Lovage, Orpine, Ragwort, Violets, Wormwood, Calamint, Mulberries, Vine, Broom blossoms, Leeks, Madder, Rhubarb, Saint James-wort, Danc-wort.*

R

R

*Reins to cleanse: Sparagus roots, Sea holly or Eringo, Featherfew, Filipendula the roots, Hops, Saxifrage, Succory, Manly, Grals, Pellitory, Pimpernel, Rhubarb, Mercury.*  
*Purging of the Reins to Cure: Blues, Liverwort, Dock, Aromaticall-root, Rupturewort, Solomon's Seal, Spleenwort, Artichokes, Apples, Comfrey, Dandelion, Sea-holly, Bears foot, Sarsaparilla, Fennel, Turpentine, Spakeweed, Yarrow, Flower-de-*

de-luce, Knot-graſs, Saunders, Red-roses, Amber and *Venus*. Turpentine given with the white of an Egg roasted Morning and Evening cureth, *Probatum*.

*Rheums* to stay: Costmary, sweet Maudlin, Sciatica-cresses, Knotgras, Dogs-mercury, Nep or Catmint, Plantane, red Roses, Sage, Bay, Bugloſs, Hounds-tongue, Hazle Nuts, Aromatical-reed, Coriander.

*Rest* to procure: See *Sleep*.

*Rickers*: Ashen-keys, Coffee. Herbs which are good to open Obſtructions, and are cleansing, ſtrengthening and cordial, being made into Ointments and Diet drinks, will Cure.

*Ringworms*: Barberies, Borage, Bugloſs, Celandine, Hemlock, Hop, Songreen, Liverwort, Dogs-mercury, Plantane, Rue, Scabious, Sorrel, Oil of Wheat, Alcanet, Garlick, Hellebore, Vine.

*Ruſtures*: See *Burſtings*.

## S S

*Scabs* and *Scurfs* to Heal: Alehoof or Ground-Ivy, black Alder tree, Ash-tree-bark, Bay, Barberries, Beets, Wood-bittany, Bryony, Bugle, Bur-dock, Clary, Sciatica-cresses, Dock, Flaxweed, Foxgloves, Golden rod, Hops, Hore-hound, Cow-parsnip, Pellitory of the Wall, Agrimony, Catmint, Fumitory, Scabious, Savin, Sena, Tobaeco, Spurge, Dodder, Elecampane, Beech, Beets, Bloodwort.

*Scaldings* to Cure: See *Burnings*.

For a *Scald* heat the bark of Ash-tree burnt to Ashes, and made into a lye to bathe withal, doth Cure, *Probatum* etc, *Sciatica* or *Hip-Gout* to Cure: Alehoof or Ground-ivy, Angellica, Arch-angel, Sparagus, Burdock, Cinkfoil, Sciatica-cresses, Dock, Flaxweed, Fumitory, ſtinking Gladwan, Groundsel, Henbane, St John's wort, Kidney-wort, or Wall-penny-royal, Mustard, Nettles, the white Poplar, Ragwort, wild Tanley, Alarabacca, Broom, leſſer Centaury, Gout-wort, Jack by the Hedge, Madder, Rue, Southerawood, Tobacco, Time, Trefoil, Laser-wort, Mallows.

*Serpents*-ſtingings or *venomous-biting* to Cure: Adder-tongue, Alexanders, Alarabacca, Calamint, Elecampane, Fern, Asphodil, Bittony, Bugloſs, Harts-tongue, Sea-holly, Horehound, Housleek, Madder, Mols, Nettles, Piony, Bay, Rue, Scabious, Sperage, Sycomore, Trefoil, Woſt-bane, Burdock, Cudweed, Germander, Scorpion-graſs.

*Spleens*, *Diseases*, *Obſtructions*, and *inward Swellings* to Cure: Alehoof or Ground-ivy, Alexanders, Arch-angel, Alarabacca, Baum,

Baum, Baife, Beets, Wood-bittony, Calamint, Camomil, Centaury, Dandelion, Water-fern, Furz-bush-flowers, Germaner, stinking Gladwin, Harts tongue, Hawk-weed, Hops, Horchound, Ivy, Lavender, Broom-flowers, Marsh-mallows, Mistletoe, Mustard, Horse radish, Southernwood, Ladies-Thistle, Tormentil, Winter-gilly-flowers, Woad, Marjoram, Rocket, T amarisk, Time, Vervain, Wormwood, Dittander, Dodder of Time, Angelica, Rhubarb, Scurvy-gras, Spleen-tree, Fumitory, Sena, Rosemary, Peach-flowers, Parsley, Sampire, Elder-buds.

*Stomach* bad, to help, cleanse, strengthen: Agrimony, Apples, Avens, Baife, Wood-bittony, Chervil, Costmary, sweet Maudlin, Croswort, Endive, Elecampane, Flower-de-luce, Hawk-weed, Hounds-tongue, Peach flowers or leaves, Dock-bastard, Rhubarb the seed or root, Sorrel, Currants, Angelica, Baum, Alexander, sweet Marjoram, Quinces, Capers, Succory, Dandelion, Dodder, Jack by the Hedge, Liquorish, Lovage, Mints, Moss, young Charlock, Mustard, Tansie, Time, Wormwood, Roses, Scurvy-gras, Horse-radish, Vine, Camomil, Penny-royal, Goose-berries, Purslain, Spinage, Lettuce, Oranges, Straw-berries, Moss, Vine, Walnuts, Mirobalans, Fennel, Rue, Spignel, Limmons, Saint John's-wort.

*Stitches* or side pains to ease: Avens, Wood-bittony, Bryony, Camomil, wild Carrots, Parly, Sage, our Ladies thistle, Garden-valerian, Asphodil, Birthwort, Chervil, Elecampane, Camomil, Fennel, Germaner, Larkspur, Melilot, Mistletoe, Kupurewort, Stitchwort, Trefoil, Time, Rue, Vine.

For the *STONE*: Saxifrage, Pellitory of the Wall, Mother of Time, Parsley, Radishes; distilled out of Milk in a cold Still.

*Stone and Gravel* to expel: Apples, Apricock, Bean, Bramble, Brooklime, Broom blossoms, Furz-bush-flowers, Bittony, Dandelion, Baife, Burdock, Camomil, Carnations, Adonis-flower, wild Carrots, black Cherries, Columbine, Cockle, Cowslips, Fetherfew, Sorrel, Mugwort, Pimpernel, Cranes-bill, Dittander, Dodder, Dropwort, Eglantine, Fennel, Golden-rod, Couch-gras, Haws, Jack by the Hedge, Saint John's-wort, St. John's-wort, Ladies bed-straw, Liver-wort, Marsh-mallows, Malter-wort, Maiden-hair, Medlar-stones, Melilot, Mints, Moss, Nettle, Nutmeg, Ox-eye, Parsley, Parshet, Pellitory, Penny-royal, Periwinkle, Piony, Purslane, Violet, Radish, Rhubarb, Spignel, Tansie, Time, Vervain, Wolfs-bane, Trefoil, Vine.

Practice of Physick.

*Stone in the Kidneys and Reins to expel*: Aromatical-reed, Balsome, Beech, Birch-tree, Bramble, Cabbage, Dane-wort, Golden-rod, Maiden-hair, Parsley, Peny-royal, Rupture-wort, Saxifrage, Dandelion, Furz bush-flowers, Straw-berries, Medler-stone, young Turnip-leaves, Butchers-broom, Broom, groundsel.

*Strangury or Pissing stopt to help*: Agrimony, Angelica, Alexanders, Rosemary, Pimpernel, Apples, Bazil, Bittony, Brooklime, Dandelion, Daisies, Broom, sweet Marjoram, Asarabacca, Butchers-broom, Fetherfew, Fennel-root, Borage, Bramble, Liquorish, Centory, Dittany, Dropwort, Eglantine, Germander, stinking Gladwin, Couch-graſs, Gromwel, Hawkweed, Hops, Horſetail, Juniper, Larkspur, Mercury, Mints, Pellitory, Spikenard, Radish, Saxifrage, Southernwood, Tansie, Time, Tormentil, Trefoil, Valerian, Vinc, Groundsel.

*Swellings*: See *Acbes* hot and cold.

*Swoonings and Faintrings to cure*: Aromatical-reed, Bazil, Borage, Balm, Dodder of Time, Mother-wort, sweet Marjoram, Peny-royal, Rosemary, Angelica, Sun dew, Vine, Cinnamon, Endive, Coltmary, Tobacco, Vine, Vipers-graſs, Quinces, Cherries.

*Sinews shrinking to help*: Cammomil, Chickweed, Elm-peel, Comfy, Oil of Trotters, Sow-fennel, Laserwort, Turpentine, Oil of young Puppies under nine days old.

*Sinews to strengthen*: Balsom, Centory, Cowslip, Fennel, Flower-de-luce, Ladies bed-straw, Mints, Rosemary, Sage, Pellitory, Yarrow, Tansie, St. John's-wort.

*Spitting of Blood to stay*: Clowns-woundwort, Borage, Comfy, Dock, Elecampane, St. John's-wort, inner bark of Oak, Plantane, Sage, Bettony, Fennel, Harts tongue, red Beets, red Arch-angel, Leeks, Lung-wort, Bramble, Moss, Purflain, Ribwort, Sanicle, Trefoil, Blood-wort, Rhubarb, Shepherds-Purse, Arrowhead, Barberries, Almonds, Horehound, Holly-rose.

*Spots, Freckles, and Pimples in the skin to clear*: Bazil, Bayes, Bell-flower, Broom-blossoms, Bryony, Elecampane, Fetherfew, Fumitory, Roses, Calamint, Celandine, Coleworts, Daffodil, Dittander, Endive, Flower-de-luce, Hawk-weed, Lovage, Onions, Parsley, Peny-royal, Radish, Roket, Rosemary, Savin, Scurvy-graſs, Salmon's-seal, Straw-berries, Tansie, Vervain, Wheat.

*Sleep to procure*: Anet, Barley, Cowslips, Endive, Lettuce, Saffron, white Poppy, Purflain, Roses, Sensitive herb, Tobacco,

Tobacco, Virgins-bower, Wormwood, Henbane, Hemlock, Lilly, Parsley, Nightshade, Nutmeg, Onions, Herb-true-love, Vine, Mandrake, Moss, Vandellion, Plowmans spikenard, stinking Gladwin.

*Scurvy to Cure:* Brooklime, Water-cresses, Horse-radish, Cuckow-flower, Danewort, Juniper, Scurvy-gras, Horsetail, Fluellin, Vine wayfaring-tree, Tamarinds, Cloud-berries, Coffee.

*Shingles to Cure:* Cinquefoil, Housleek, Rue, Pellitory, Olive-tree, Egyptian-thorn, Lentil, Cow Parsnip, Plantane.

*Surfeits to Cure:* Angelica, Coleworts, Liverwort, Wormwood, Broom-blossoms, red Poppy, Saffron, Violets, red Roses, Clove-gilly-flowers, Aniseed, Coleander, Figs, Raisons.

## T

## T

*Terms, see Courses.*

*Tetters to heal:* Beech-tree, Celandine, Hops, Horehound, Liverwort, Plantane, Sorrel, Oil of green Wheat, Darnel, Alcanet, Almonds, Cresles, Fluellin, Jessamine, Hellebore, St. James-wort, Limons, Myrtle, Pine, Rhubarb, Swallow-wort, Vine.

*Throats-Almonds to help:* Dil, Boxthorn, Bramble, Cedar, Cinkfoil, Devils bit, Caltrops, Elder, Fumitory, Mustard, Pellitory, Primrose, Smallage.

*Throats-kernels and Swellings to waste:* Sorrel, Black-thorne-leaves, Alder, Clivers, Fumitory, Hyslop, St. James-wort, Orach, Plumbs, Rampions, Rhubarb, Snake-weed, Startwort, Throat-wort, or Bell-flowers, Cammomil.

*Throat-soreness and Diseases to help:* Ground ivy, Pellitory of the Wall, red Roses, Sage, Self-heal, Black-thorn-leaves, Vine-leaves, Elder-flowers, Barley, Bulleis, Columbine, Fig-tree, Hyslop, Toad-stools, Wood-bine, Golden rod, Cammomil.

*Throats-Inflammations to allwage:* Cuckow-pea root, Walnut-tree, Straw-berries, Throat-wort, Toad-stools, Vine-leaves, Violets, Wormwood, Cammomil.

*Tooth-ach to help:* Black-alder, Arfittart root or seed, Sparagus-root, red Beet-root, Broom, Ivy-berries, Broomrape, Cinkfoil roots, Flower de-luce roots, Penny royal, Famisk-tree, Angelica, Aphodil, Bazil, Box, Burdock, Cammock, Celandine, Crow-foot, Dentary, Henbane, Hemlock, Mustard, Nettles, Pellitory, Poppy, Pockweed, Rhubarb, Saffron, Spurge, Sundew, Tobacco, Tamarisk, Tangon, Vervain, Wormwood, Yarrow, Hyslop.

## V

## V

*Vertigo*; see *Heads-giddiness*:

*Venomous-Beasts* ~~and~~ *Vipers-bitting to Cure*: Ash-tree, sweet Basil, white Beets, Borage, Burdock, Cabbage, Centory, Danch-wort, or Dwarf-elder, Elecampane, Flower-de-luce, Harts-tongue, Hounds-tongue, Hyssop, Horehound, St. John's-wort, Knot-gras, Mustard, Penny-royal, Clver, Woad, or Dyers-weed, Wormwood, Scorpion-gras, Juniper, Vipers-gras, Woundwort, Yew, Trefoil.

*Ulcers and Sores to heal*: Agrimony, black-alder, Alheal, Aloes, Angellica, Balsam, Barley, Bettony, Birthwort, Bugle, Bryony, Broom-blossoms, Bramble, Centory, Clary, Butterbur, Campion, Clivers, Cockle, Colts foot, Coleworts, Com-fry, Dandelion, Dodder, Elder-blossoms, Elecampane, Cudweed, Winter-cresses, Fox-gloves, Ground-pine, Goats beard, Gourds, Germander, Harts ease, Herb true-love, Hellebore, Henbane, Horehound, Mistletoe, Pimpernel, Sage, Savin, St. John's-wort, Juniper, Hissop, Hounds-tongue, Masterwort, Cudweed, Holly, Rose, Lilly, Mullein, Pondweed, Plantane, Pine, Rhubarb, Poppy, Roses red, Smallage, Snakeweed, Southernwood, Self-heal, Valerian, Wakerobin or Cockow-pint, Zedoary, Yarrow, Lentils, Bears ears.

*Ulcers or Sores running and spreading to Cure*: Adders-tongue, Avermony, Arsmart, Asphodils, Endive, *Egyptian*-thorn, Darnel, Dodder, Camels hay, Celandine, Crosswort, Dragons, Figwort, Fluellin, Friers cowl, Bears ears, Holly, Rose, Hemlock, Jack by the Hedge, Hops, Horse-tongue, Houiseek, Ivy, Knapweed, Medesweet, Moss, Oats, Oil-pulse, Olive tree, Pondweed, Rosewood, Smallage, Tobacco, Tamarisk-wood, Wolfsbane, Vetch, Fox-stones, Cinkfoil, Bluebottles, red Wild-Campions.

*Ulcers hollow*; and *Fistulae to cleanse*: St. James-wort, Hellebore, Hounds-tongue, Fox-stones, Friers-cowl, Spurge, Knap-weed, Juniper, Ivy, Plantane, Rib-wort, Tormentil, Vervain, Yarrow, Winter-green, Wound-tree.

*Ulcers hollow to fill with Flesh*: Honey-wort, Frankincense, Lentils, Maudlin, Costmary, Pitch, thorow-wax, Juniper.

*Ulcers in the privy Parts to Cure*: Apples, Avet, Baum, Bramble, Bugle, Cranes-bill, Plantane, Cresses, Ducks-meat, Fenugreek, Golden-rod, Holly, Rose, Knot-gras, Lung-wort, Sage, Tanie, Woodbine, Throat-wort, Galingale, Privet.

*Vomiting to repress*: Spearmint, Crabs, Onions, Adders-tongue, Cinnamon, Ash-keyz, Cranes-bill, Currants, Fennel, Conch-gras,

gras, Egyptian-thorn, Ladies-mantle, Liverwort, Marjoram, Mastick-tree, Mirabolans, Moonwort, Moss, Peny-royal, Purflain, Quinces, Solomon's-seal, Snakeweed, Tormentil, Trefoil, Whortle-berries, Wormwood, Zedoary, Vine.

**W**rine to provoke: Alexanders, Aniseed, Apples, Aromaticaleed, Artichoke, Asfarabacca, Asphodel, Bazil, Bays, white Beets, Bramble, Bryony, Burdock, Butchers broom, Calamint, Cedar, Bears-breech, Carroways, Carrots, black Cherries, Chervil, Cocks-head, Coriander, Crabs, Water-creases, Dodder, Dragons, Dandelion, Dropwort, Dyersweed, Elecampane, Endive, Fennel, Fluellin, Fumitory, Furz-bush-flowers, Galingale, Garlick, Germander, stinking Gladdon, Golden-rod, Goose-berries, Hartwort, Herb two pence, Sea-holly, Hops, Horse-tongue, Jews-thorn, St. John's-wort, Juniper, Ivy, Knot-gras, Lavender, Laurel, Leeks, Liverwort, Lovage, Lupine, Madder, sweet Marjoram, Masterwort, Maudline, Costmary, Medlars, Maiden-hair, Melilot, Mercury, Millet, Moss, Myrtle, Nettle, Oak, Onions, Parsley, Parsnip, Pellitory, Peny-royal, Periwinkle, Radish, Polty, Rocket, Rosemary, Rhubarb, Rue, Saffron, Sage, Sampier, Savin, Scabious, Shepherds needle, Smallage, Southernwood, Spikenard, Taragon, Time, Trefoil, Valerian, Wood-bine, Vine.

**W**ula fallen to help: Columbine, Dittany, Harts-tongue, Mouse-ear, Mulberries, Primrose, Cowslips, Cuckow-pint, or Wake-robin.

## W

## W

**W**ind to expel: Angelica, Alexanders, Aniseed, Baise, Dill, Elecampane, Balsome, Birth-wort, Bryony, Camomil, Fetherfew, Fennel, Masterwort, Melilot, Caraways, Catmint, Cinnamon, Coffee, Cummin, Dragons, Mints, Oats, Parsley, Elder-buds, Galingale, Garlick, Ginger, Hemp-seed, Holly, Rose, Hyssop, Juniper, Ivy, Lovage, Jack by the Hedge, Winter and Summer Savory, Valerian, Walnuts, Nutmeg, Pepper, Pock-weed, red Poppy, Rosemary, Rue, Saffron, Sage, Tobacco, Tansie, Time, Toothwort, Wormwood, Motherwort, Zedoary, Vine, Tamarish.

**Whites or Reds to stay:** Agrimony, Adders-tongue, red Beets, red Arch-angel, Snakeweed, Cinkfoil, Comfrey, Liver-wort, red Roses, Myrtle, Oak, *Rosa salicifolia* or Sun-dew, Rosemary-flowers.

**Womb to open and cleanse:** Angelica, Bishops-weed, Balsome, Bettony, Birch-tree, Birthwort, Bryony, Fetherfew, Butchers-broom, Cammomil, Fennel, Figs, Flower-de-luce, Lavender, dogs-

Dogs-mercury, Mandrake, Rue, Mouse-ear, Savin, Vine.

*Worms* to kill : Agrimony, Aloes, Arrow-head, Arismart, sweet Apples, Pearmain and Pippin, Butter-bur, Celandine, Devils-bit, Box, Calamint, Centuary, Ivy-berries, Onions, Dane-wort, Horse-radish, Worm-wood, Garlick, Wormseed, Fetherfew, Eglantine, Elecampane, Fern, Gall of an Ox, Hazel-tree, Hemp, Henbane, Hops, Hore-hound, Hyssop Juniper, Lavender, sweet Maudlin, Mustard, Rocket Rhubarb, Southernwood, Tobacco, Tansey, Time, Vervain, Walnut-tree, Wolfsbane, Zedoary. Make a Plaister with Wormwood, Garlick, Celandine, Fetherfew, and Mints, stamp'd together with the Gall of an Ox and Vinegar ; apply this Plaister-wise to the Belly, and it will both kill and bring forth the Worms.

*Wounds* green to help : Adders-tongue, Agrimony, Wood-bitory, Birds-foot, Blue-bottles, All-heal, Arismart, Broom, Bugloss, Celandine, Cranes-bill, Diers-weed, Elecampane, Elm, Plantane, Bugle, Burnet, Fluellin, Fox-gloves, Herb True-love, Hyssop, Saint *Jame's*-wort, Saint *John's*-wort, Lungwort, Melilot, Mallows, Moss, Orpine, Self-heal, sensitive Herb, Tobacco, Yarrow, Shepherds-purse, Trefoil, Clowns, Woundwort, Comfrey, Cud-weed, Sanicle, Devils-bit, Fern, Figwort or Throat-wort, Hounds tongue, Loose-strife, Pear-tree.

*Wounds*, inflammations to asswage : Adders-tongue, Chickweed, Daisie, Hore-hound, Loose-strife, one blade, Straw-berries, Vervain, Yarrow, Balm-apple, Housleek, Sopewort, Primrose, Orpine, Purflain.

*Wounds* to heal: Asarabacca, Balm-apple, Balsom, Baum, Bears-ears, Adders-tongue, Birds eye, Blue bottle, Arismart, Bugle, Bugloss, Burnet, Cranes-bill, Cross-wort, Daisie, Fern, Elder-buds or Flowers, Golden-rod, Herb two-pence, Bears-ears, Hore-hound, Saint *John's* wort, Ivy, Hounds-tongue, Loose-strife, Lungwort, Madder, Mastick, Maudlin, Costmary, Moonwort, Oak, Plantane, Rue, Sanicle, Self-heal, Satirion, Solomon's-seal, Southernwood, Sun-dew or *rosa solis*, Tormentil, Turpentine, Valerian, Tway-blade, Woad, Yarrow, Zedoary, Wood roof, To acco, Ladies-mantle, Clowns-woundwort, Fox-gloves, Hyssop.

Y

Y

*Yellow Jaundies*, See *Jaundies*.

H

Here

Here follow some Examples of such Griefs and Infirmities which were by the Rules aforesaid both Astrologically discovered and cured.

I shall relate only two Cures done at Oxon: I could have inserted many more done within that City, during the time of my abode there; but I am unwilling over-much to enlarge my Book, or trouble the Reader therewith; these two being enough for Satisfaction.

1. I cured the Daughter of Mr. Brown, living in *High-street* in *Oxon*, Anno 1658. This was the first Cure I did within that City: This Maid having been about twelve Months under the Cure of several Doctors, and her Father finding that her Grief rather increased than diminished; and hearing by some what great Cures I had done in other Places, came unto me, and after some Communication, I erected a Figure, by which, according unto the Rules of Astrology, I quickly found what was the Distemper and the Cause thereof; which I am confident no Drug-Doctor could do by the Urine: Her Grief proceeding from an extraordinary Distemper of the Heart and Brain, and not without some rising in the Throat by Flegm, and ill Matter settled between Throat and Stomach; her Condition for the time being, was as followeth: She had near a dozen Fits a day, which took her somewhat like the Falling-sickness, but mix'd with Convulsion; for during the time of her Fit, she seemed senseless with some small striving, and so revived again; but not without some fighing and sadness: She was afflicted under the *Sun* and *Mercury*; the one having Predominancy over the Heart, the other the Brain; and so by consequence the Nerves and Arteries oppressed; the one causing deadnes, the other Senselessness for the time being of her Fit: I judged it to be one kind of Evil, which would without Question (if not cured) have turned unto that which is usually called, the *King's-Evil*; for in length of time, when the Nerves are oppressed, it many times causeth white Kernels, swellings sometimes in the Throat, and at other times in the Eyes, and indeed in any part of the Body; more especially in that part signified by the Sign, wherein the principal Significator of the Sick is afflicted; and then, but not before, 'tis usually called the *King's-Evil*: The way of Cure was as followeth; in the first Place, I gave her three solitary Herbs to wear about her, having a Virtue agreeing with the nature of Gold, and serveth instead of Gold; for

Gold is under the Dominion of the Sun, as being a Metal; so likewise are many Herbs and Plants, under the Dominion of the Sun accordingly as being vegetable, and being gathered at the right planetary Hours according unto their Number, worketh the same effects in Cure, being worn or otherwise. This Cure was effected by such Herbs suitable to the Grief which were by antipathy unto *Mercury*, a Planet cold and dry, *viz.* under *Jupiter*, a Planet hot and moist; but by Herbs, which were by sympathy, under the *Sun*; for let the *Sun* be strong or weak, there is no opposing of him, as being a fountain of Life; For in all Cures whatsoever, Herbs of the *Sun* must be used, and the rather in this Cure, by reason the Maid was by Nature melancholy; and likewise afflicted under *Mercury* a melancholy Planet. In all kinds of *Evils* the Plants and Herbs used for Cure, must be gathered at the right planetary Hours according unto their Virtues and Numbers: Had this Maid been by Nature choleric; then we might have used Herbs under *Venus*, or the *Moon*, as being afflicted under the *Sun*; for in all Cures, we must help to support Natures defects, so well, as to fortifie the Heart; but most usually melancholy People are afflicted under melancholy cold Planets: And choleric People under hot Planets, more especially in *Evils*; for every Element naturally doth sympathize with its own like, and doth more vehemently strike thereupon than on the contrary; even as the Actions of Men and Women do naturally sympathize with their Complexions, be it Choler, or Melancholy, &c.

*Another Cure done in Oxon on the Daughter of Mr. Collens, a Baker, Anno 1669.*

This Maid for some time was troubled with Convulsion-fits; now her Parents being willing to have Remedy, went unto several Doctors, and others for Remedy, who used such physical means, and other Remedies as they thought meet: At length they used hot Baths, wherein they shrunk up both her Legs; after which, not knowing what more to do for her, they willingly left the Cure; by which it appeared, that the Remedy was worse than the Disease; for instead of curing her Distemper, they left her Limbs useles; whereupon, hearing of me, and the many great Cures which I had done for others, they came unto me, desiring to know, whether I could help her Distemper, and cure her Limbs? For as they said, having spent much Money upon her already, they would not willingly part with any more, except I would undertake to perfect the Cure: After some Discourse, having taken an exact time where-

By to erect my Figure, and finding that it was radical by the Rules of Astrology, I found that the Maid was curable; whereupon, having agreed with them for the Cure, at a Price provided if I did not perfect the Cure, I was to lose both my charges and pains: I made entrance thereupon, and within some short time, I did (through God's Blessing) recover both her Health and Limbs, and she hath so continued ever since. By the Figure, I found that the *Moon* and *Mercury* were principally concerned, as having the greatest Predominancy over her Distemper; the one ruling over the bulk of the Brain, the other over the acting and sensitive part of motion; and so between them, making her Fits violent and strong: These afflicting Planets having relation to the twelfth House, (and no Fortune) or Lord of the tenth House, interposing, gave strong suspicion of an *Evil* upon the Maid, neither in my opinion was it otherwise; and that was one great reason why the Doctors and others could not help her; for Evils are of that Nature, that except they be cured by the rules of Astrology (without a Miracle) they are seldom, or never cured; for the more they are tampered with, the worse commonly they will be; for in this condition, those Herbs and Plants which are used, must be gathered at the right planetary Hours, and according to their Numbers, elemental Qualities and Virtues, as I have elsewhere expressed; the manner of Cure was as followeth; *First*, having gotten three solary Plants which were gathered at the hour of the *Sun*, I gave them the Maid to wear about her Neck instead of Gold; for as Gold is a Metal under the *Sun*, and hath a strong Virtue to withstand the *Evil*; so likewise such Herbs which are under the *Sun*, are approved to have the same Virtue accordingly, being gathered as aforesaid. *Secondly*, I made choice of such Herbs, and Plants, which were antipathetical unto the *Moon* and *Mercury*; and so to oppose *Mercury*, I took Herbs under the Dominion of *Jupiter*, Planet hot and moist, whereas *Mercury* is cold and dry, and to oppose the *Moon*, a Planet cold and moist, I took Herbs under *Mars*; and the *Sun* both hot and dry, out of which Herbs, being collected according unto their Numbers, elemental Qualities and Virtues, and gathered at the right planetary Hours: I made Diet-drinks, Oils and Cataplasms. The manner how to make them, I have shewed elsewhere in this Book: Only to the Oil applied unto her Legs, I did mix it with Oil of young Puppies under nine days old, and with the jelly of Calves Legs, which did help cause the sinews being shrunk to extend and stretch forth: After I had used this Oil about nine days, having gotten good help, we stretched forth her Legs, and did splinter them fast, and about a week after, she assayed to move with Crutches; after which

which continuing the Ointment, and keeping her Legs splinter'd, in some short time being young she recovered: Also by Diet-drinks, and applying Cataplasms to the Hand-wrists, not omitting planetary Oils, applied to the Heart and Brain made out of those Herbs collected as aforesaid, she was likewise recovered of her Convulsion Fits, but against the good will and liking of those who had her formerly in Cure, and some others their Partakers; for it seems they were so troubled about the Cure, by reason they could not do it, that they made the *Vice-Chancellor* acquainted therewith, pretending that I had cured this Maid by unlawful means; whereupon, Mr. *Collins* this Maid's Father was sent for, to give him account concerning the way and means used for his Daughters Cure, who it seems gave him such ample satisfaction therein, that I never was much troubled more; only the said *Chancellour* sent two Scholars to dispute with me, the one was, as I was informed, a Doctor, the other a Master of Arts, who after two or three Hours Discourse, were fully satisfied concerning the Legality of my Art and Profession, and as they told me at parting, they did believe, I should have no more trouble therein; yet notwithstanding, those who were my Adversaries would not rest contented, but did on the Sabbath day put up Bills unto the Ministers, to pray and preach against me, and my Art; which when I understood, I could not forbear to smile, rememb'ring a pretty Story of a rich Usurer, who lived in *London*. A Friend of his desired him to go with him to hear a Sermon, the Preacher having notice of his coming spake much against Usury and Usurers, and all those that went unto them; whereupon, the Sermon being ended, the Usurer's Friend ask'd him how he liked the Sermon? he said, very well, and wished there were more such Preachers; why, said his Friend? to speak against you, and all those of your Profession? I care not for that, said the Usurer; for the more 'tis cried down, and the fewer there be of my Profession, the more Custom I shall have; for the Usurer was resolved, preach while they could against it, never to give over his Trade. And the truth is, after the Ministers had preached against me, and my Art, I had twice so much custom as I had before, for they could not have done me better Service, for many which before had not heard of me made much enquiry after me, hearing what great Cures I had done. Not long after came two Men, who warned me to depart by a day, pretending they had Order, I was informed they were *Apothecaries*, however to avoid trouble, in regard I was no graduate Doctor, nor yet free of the City, I thought it best to depart and live where I formerly had done in the Parish of *Aldermanston* near *Reading*;

But the Citizens never left me, for unto this Day, I have done many Cures out of the City, and places near adjoining, notwithstanding I live ten miles distant. Would I have been at the charge of a License, I would have lived there in spight of all my Adversaries; but I am well pleased to live where I am, having Practice enough.

*One Cure lately done in Bark-shire, Anno 1667.*

One Mr. Peter Wickens, living in the Parish of *Tile-burst*, in the County of *Berks*, having lain Bed-rid for some time past, who could wag neither Hands nor Legs, he made Trial of many Physicians, Mourté-banks, and others; but could find no help, continuing rather worse than any whit amending: At length, he sent to me; for as I have already declared, I am seldom imployed, but in case of great necessity, (the reasons I have shewed elsewhere); and having by the rules of *Astrology* discovered the Grief with its cause, and termination: I did undertake the Cure at a price, and did perform the same in about eight weeks time, he hath been since at *London*, and hath gone several other journeys, and hath continued well unto this present time of my writing hereof: The Cure was performed as followeth, having by the rules of *Astrology*, discovered *Saturn* to be the afflicting Planet, who was both weak and peregrine, I effected the Cure by antipathy, *viz.* by Herbs under the Dominion of *Jupiter*, and *Sol*, what Herbs are good for dead Passes, I have set down elsewhere in this Book; and likewise under what Planet each Herb is governed, out of which, having collected a select number agreeing unto each Planet by the rules before going: I did make both Oils, Cataplasms, and Diet-drinks, with the Oils we anointed the Brain, Reins of his Back, Clices of his Arms, Groin, Knes, and Ankles, together with Heart and Stomach. The Cataplasms we applied to the Feet, and Hand wrists. The Diet-drink I ordered him to take three times a day, *viz.* Morning and after Dinner, and at Night. I also ordered him to take Water-grewel made with Herbs suitable unto his condition every Morning about an hour after he had taken the Diet-drinks; sometimes in this infirmity we use suffumigations to the Head more especially, when we find the Patient under a cold dryth: Also the Diet and Food which they eat who are in this condition must be nutritive and of easie digestion; the Patients in this condition will be very apt to be bound in their Body, not only for want of exercise, but also by reason the applications are for the most part hot; wherefore sometimes we give them Glisters, Pills, or Suppositiōes according unto discretion.

Here

Here followeth the way Astrologically not only to discover, but also to cure all sorts of Evils, together with that commonly called, the Kings-Evil.

Concerning the Evil commonly called the Kings-Evil, and the Cure thereof as followeth.

IT's generally called the *Kings-Evil*, in regard it pleased God to give the Kings of this Nation that great gift of curing these kinds of infirmities: 'Tis not as many foolishly do imagine, called the *Kings-Evil* in regard of any sins by them committed, and so for that cause it should fall upon the Subject: For the *Evil* is directly from themselves occasioned by some extraordinary distemper of the Brain, and so from thence dispersed by the Nerves into several parts of the Body; sometime I have known it fall into the Eyes, and at other times into the Neck and Throat with white Kernels; swelling; and sometimes twill be in any other parts of the Body, and the swelling is always white. Now in regard that Chyrurgions and Doctors in former times were ignorant, not only of the Cause, but also of the way of Cure, by reason it lay wholly in the Nerves, for these kinds of *Evils*, coming wholly from the Brain as aforesaid: At the first beginning never toucheth upon the Flesh, Brain, or Blood, only the Nerves are puffed up, and rise in Kernels white, whereupon such Applications which usually cured other swellings were clear antipathetical unto these kinds of swellings, and rather increased than any way diminished their pain: I have cured many of this kind of *Evil* also, as is well known unto many in the Country. Many times it falleth out to be in the *Optick-Nerves*, and then the Eyes are in a very sad condition. About a year ago I cured the Daughter of one *John Alexander*, living in *Mortimer* in the County of *Berks*, she wastaken in both Eyes, they were so closed up, that she could not indure to have them opened, whereby to apply any remedy; she lay thus above six Months quite blind, besides what time the grief was drawing on before, and the more they tampered with her, the worse she was; at length they were fearful that her Eyes would perish in her Head; (as it seems one Maids did who was of their Acquaintance) whereupon they came to me, and having agreed upon the price for the cure, I did undertake and perform it in about a Months space: The manner how I did perform it, I shall re-

late before I conclude, I do find that in former Ages Multitudes perished through these kinds of Evils, by reason (as I said before) that Doctors and Chirurgeons were ignorant of the true cause of the Distemper, and so by consequence of the Cure; whereupon it pleased God to give this gift of healing, first, unto King *Edward the 1st.* who for his Piety was called the Confessor, who was the first *English* King, who succeeded after the *Danes* were extinguished; and after him successively, this great Gift hath continued unto the Kings of this Nation: I shall now proceed to set forth the way of Cure, not only of this Man's Daughter in question; but also how to cure it in any part of the Body, provided it be taken in hand in time, before the Nerves, Flesh, and Bones are perished; for in length of time, if it be not cured, 'twill get into the Flesh, Bones, and Blood: And then 'in the end' commonly that Limb or Member of the Body, be it Arm, Foot, Leg, and sometimes Thigh and all is cut off: The way of curing this Maid's Eye, was as followeth. In the first place, I made choice of three solary Herbs which are esteemed good for the Nerves, *viz.* Rosemary, Angelica, and Baum, these Herbs I caused to be made close up in a linen Cloth, (taking a small quantity of each, being all gathered at the Hour of the *Sun*) and gave it her to wear about her Neck instead of Gold; for as Gold is a Metal under the Dominion of the *Sun*, and hath a Virtue to comfort the Brain, for the *Sun* hath Predominancy over the Brain, as I have shewed elsewhere: So also these Herbs being under the Dominion of the *Sun* have the like sympathetick Virtue to comfort the Brain: Accordingly also I made choice of a select Number of solary Herbs to make a Diet-drink by way of Decoction; and likewise to make an Oil to anoint the Brain. But unto the Eyes I applied only Celandine-water, given in a small tincture of *Roman-Vitriol*; but at the first beginning of the Cure, I did for a few days apply raw-fresh Meat to the Pole or Neck to help dry and divert the Humour from the Eyes; by this means through God's Blessing she was soon recovered. Now the way to cure this kind of Evil when it setteth in any other part of the Body, is as followeth, You must in the first place make use of three solary Herbs, as aforesaid, to wear about their Neck: Also you must make a Bath of solary Herbs, according unto the number before mentioned, belonging unto the *Sun*, and being gathered at the right planetary hour: also out of the same Herbs, you must make an Ointment, and once a day you must bath the Place grieved pretty hot; and then immediately with this Ointment anoint it, and keep it moderately warm; you must be sure to

to make choice of such solary Herbs, which are esteemed good for the Brain and Nerves, as you will find in this Book elsewhere: I shall relate one *Example*: This year I cured a Maid, who was the only daughter of Mr. Henry Bulstrode, living in *Warfield* Parish in the County of *Berks*, she had the Evil in her Ear, and right-side of her Head, being most grievously pained therewith: Her Father tryed many Doctors and others to his great cost and charge; but instead of mending she grew worse every day than other, and the more they tampered with her, the more she was afflicted; the swelling was white, she was in this condition about nine Months: At length finding no remedy, and hearing by some of his Neighbours, what great Cures I had done for others, her Father came unto me, and having agreed with me about the charge, I did undertake the Cure, and in about six weeks time did perfect the cure accordingly. The way which I used, was according to what I have already declared, *viz.* By Diet-drinks, Baths, Ointments, and Herbs to wear about her Neck, as is before expressed. All the Herbs used were Solary, and gathered at the true planetary hour, agreeing with the number attributed to the *Sun*.

*Note.* That when the *Sun* or any other Planet, whose Herbs you intend to use, be strong in the Heavens, the lesser numbers will serve; but when they are weak then the greater numbers must be used: A Planet is said to be strong when he is in essential dignities, and weak when out of dignities in the Heavens, the reasons I have shewed elsewhere in this Book.

### *Another kind of Evil, commonly called Atake.*

**M**ost People call this kind of Evil *Atake*, by reason, that the Patient is on the sudden perplexed with great pain, whereas usually Natural Infirmities do first mind the Patient, before it increaseth unto extremity, according as the influence of the afflicting Planets draweth unto Partile Aspect of the signifikator of the Patient; and if a figure be set for the time, when the pain did first assault the Patient, one may by the rules of Astrology easily discover from what cause the grief came, and whether Natural or from Witchcraft.

The way which the Witches usually take for to afflict Man or Beast in this kind, is as I conceive, done by Image or Model made in the likeness of that Man or Beast they intend to work mischief upon, and by the subtlety of the Devil made at such hours and times, when it shall work most powerful upon

upon them by thorn, pin, or needle pricked into that Limb, or part of the Image, which answereth to that Limb or Member of the Body afflicted. For Example, I shall relate what happened lately, as I am credibly informed. An Old Woman, who lived near the *Devises in Wiltshire*, (she was imprisoned about the time when I began to write this Book, in *Anno 1667.* for the fact) being in a lone place, was observed to stoop and employ her self in digging or making a hole in the Earth, Now immediately after she was gone, they went to the place, and there found an Image like a Man, with a thorn pricked into it, at which time there was a Man in the Parish, who was in great tormenting pain in one of his Limbs, which by compare did answer to that Limb pricked with a thorn into the Image: and when they took forth the thorn, the Man had present ease, but when they put the thorn in again, the Man was tormented. When Witchcraft is wrought only by Image pricked as aforesaid, the Patient is usually pained outwardly, in one Limb, Member or part of the Body, and the swelling if any is usually white: There is no pain whatsoever more tormenting, than it, and commonly such pains are white swellings; and usually with most People, called Evils or *Takes*, not thinking from what cause it cometh. Yet I am of opinion and do find by experience, that all white swellings are not such Evils, which come from evil Persons, for it may proceed from some extraordinary distemper of the Nerves, such as is the Evil, commonly called the Kings Evil, as I have already declared. Its observable that in all kinds of Evils, the more they are temper'd with, the worse they are; for except the right way of remedies be applyed, the Patient will be but the more tormented: I know many have lost their Limbs and sometimes Life, and all in regard those who have undertaken to Cure them, being unskilled in the way of Astrology, could not effect the Cure. I have cured many, who have been taken in this condition, and to my knowledge have never failed, where the Patient was cureable; but when the Bones, Sinews, Nerves, and Arteries, and flesh is perished before one begins, and Joints dislocated, then there can be no perfect Cure expected, although some good may be wrought in staying farther proceedings. There is no grief or infirmity whatsoever, but may through Witchcraft and Sorcery, by the help of the Devil be wrought upon the bodies of Men and Beasts, and I could instance many which I have cured. I shall mention two Examples: The first being a Cure done upon a Maid living at *Newton near Newbery* in the County of *Berks*, she lay two years bed-rid, and could wag neither hand nor foot; her Father told me

me, he had tryed many Doctors, which cost him above an hundred pounds, but she was never the better, but rather the worse; she took no sustenance, save only Verjuice Posset: For if at any time she took ought else, she soon did Vomit it up all, her Body and Limbs outward, were taken in the nature of a dead Palsie, and her inward parts with a great stop at the Breast and Stomach, her Father told me the time when she first took her bed, by which I erected a Scheme, and according unto the rules of Astrology, I told her Father, I found she was taken either by Witchcraft or Sorcery, if not both, and that was the reason why the drug-Doctors, could not help her; I undertook the Cure at a price, and within eight weeks, I recovered both her Body and Limbs, and she hath continued well ever since, it being above nine years ago, since the Cure was done. *The Way how to Cure either Witchcraft or Sorcery is set down in another place in this Book.*

*The CURE was effected.*

In the first place I endeavoured to afflict the Witch; and then by Diet drinks and Ointments made of planetary Herbs *antipathetical* unto the afflicting Planet (being *Saturn*) gathered at the planetary hours, their qualities, virtues, and numbers, corresponding; the Herbs used were under the dominion of the *Sun* and *Jupiter*. It appeareth that both Witchcraft and Sorcery had been wrought upon the Maid, by reason that both her Limbs outward, and body inward, were afflicted as aforesaid. *Objection.* If Witchcraft worketh alone only but upon one Limb or Member of the Body, as before is declared, then how comfeth it to pass, that her whole Body and Limbs generally were thus made useles: To which I answer, that if the thorn, pin, or needle were pricked in the head, when the Sign, that is the *Moon*, was in *Aries*, and that the infortunes, as instance, *Saturn* were in bad Aspect unto her (as probable it was) when the Witch first began her mischief, then it might unhappily work mischief or damage unto the whole Body: For it standeth by good reason, that if the Brain, which is the Fountain from whence the Nerves do proceed, be oppressed, that then the motion of the whole body must needs be obstructed, for the Nerves which is a small string that runneth under the Veins, throughout the whole frame of the Body proceeding from the Brain are the only sensitive Parts of Motion; Insomuch that if a Chirurgeon happens to prick a Nerve, when he letteth any one blood, the Limb will be in danger to be useles, and I heard of two, who lost the use of their arms thereby, when I lived in *Oxford*, and as it fareth with the Body to be sensleles, and so useles, when the Brain and Nerves are oppressed, so like.

likewise it fareth with the Body, as being dead, and void of Life, when the Heart and Arteries are oppressed, I shall instance one example hereof, about eight or nine years ago I cured a Maid, whose name was *Mary Boyer*, she was about eighteen years of age, her Father, together with this Maid, did live in *Glaffenbury*, being above eight Miles from my dwelling; he brought her to my House where I now dwell, to be cured, her condition was as followeth, Every day near the same hour, she was taken with a great pain and pricking at her heart, and then immediately, swooning Fits followed, lasting two or three hours; she was above twelve Months in this condition, before I undertook the Cure; and as her Father told me, he had been at great charge going after many Doctors, and yet notwithstanding, was rather worse, than any whit amended, and no marvel, for how can any Doctor cure such Distempers, when they are ignorant of the Cause, for Witchcraft or Sorcery can no way be discovered, nor yet cured, but by the way of *Astrology*, except a Miracle be wrought: 'tis true, God can do what he pleaseth; but I never knew or heard of any Man or Beast that was cured (since the Apostles times) that were bewitched, any other way, than by the *Astrological* way of Physick: And 'tis a great mercy, that God is pleased to raise up, and to give knowledge unto a Mortal Man to do it; for, although the afflictions of this kind come from the Devil and his Instruments, which we commonly call Evils or Tales; yet the Cure cometh by, and through Gods blessing upon the honest industry of the *Astrologers* and *Philosophers*, who are the Men only acquainted with these kinds of Cures: And as it pleaseth God to suffer the Devil and his Instruments the Witches to afflict his People, by reason of their neglect of Duty and Prayer: So again, it pleaseth God through Prayers joined with Lawful means, to take off their power, and to return the Evil back from whence it came, and so to have their Infirmities and Diseases cured: These Cures are not done as many foolishly do imagine, by such whiſt are called White Witches, for the white Witches and the black Witches are all one, as I shall make appear, and 'tis but a meer cheat or delusion, for the one Witch by Image or Model afflicts the Patient by Thorn, Pin, or Needle prick'd into it. The other Witch being Confederate gives forth, that she can Cure, whereupon, when the Patient cometh, these two confederate Witches divide the gain, and the Cure is quickly done, for 'tis but pulling forth the thorn or pin, out of the Image, and the Patient is cured; but I have known sometimes when the Patients have been ill of long Continuance, and so

the

the grief being gotten into the Flesh, Bones, Blood, Nerves, Arteries and the like, that then they could not Cure them, for then Remedies proper made with planetary Herbs, as Diet-drinks, Bathes, Ointments, and such like Remedies, as I have elsewhere expressed, must be used, for 'tis not enough when gotten into the Flesh and Blood, to take out the thorn or pin; and those who go unto such cunning Women, if they stay too long as aforesaid, are afterwards inforced to come unto me, or some others, who are skilled in the Art of *Astrology* and *Philosophy*, for Cure, for Witches cannot help them; and I have known sometimes, that suspected Witches when they could not help their Patients, have come unto me for Remedies, and I have cured them.

*I shall relate the manner how the Cure was effected upon the Maid before mentioned, with some passages which happened thereupon*

**I**N the first place, for the incouragement of all such who are conversant in daily Prayer unto God, I shall relate what I have proved by many examples, for in all my Practice, I could never find, that ever any Man or Woman that did daily pray, especially in the Morning, were ever taken in the snare of Witchcraft that day: And this Maid now in question, was as a Man may say, taken napping; I shall relate the manner how she became insnared: But first I shall declare, what happened between her Father, and my self, concerning her devotion; after her Father and my self were agreed about the Cure, I told him, 'twas pitty that she did neglect her duty towards God, for if she had used daily Prayer, she had never been brought into this condition; he answered, that to his knowledge, that could not be the cause, for she did usually every Morning pray, before she went forth of her Chamber; then I told him, that if she would affirm it upon Oath if called thereunto, I would Cure her for nothing, more especially, if she prayed that day she was took in this condition, whereupon he called in the Maid, and after some exhortations given, I asked her the question, she answered, that she did not pray that Morning when she was taken in this condition, and desired her Father not to be angry, and she would declare the reason of her neglect, which was as followeth, her Mother being minded to brew, called her up

very

very early in the Morning, to fetch water from the Conduit, now the custom is, first come, first served; it so fell out, that this Maid and another Maid meeting at the place, fell together by the Ears, concerning who should be first served, whereupon, the other Maid being worsted, vowed revenge; and the same day immediately after, she was taken in this condition, as I shall relate: Now her Father told me, that the other Maid lived with one who was much suspected to be a Witch, and according unto my Figure, which was set for the day and hour when she was first taken in this condition, I found, that she was afflicted by the Planet *Saturn*, Lord of the twelfth, which is the House of Witchcraft, which Planet, according unto the rules of *Astrology*, did exactly personate the suspected Witch. The power of Witchcraft was so strongly wrought upon this Maid, that for twelve Months together she could not go into any bed until after midnight; besides her daily fits, which usually took her near one hour of the day as followeth; first, when the fit began it would prick about her Heart, as if Needles were thrust into her, and then immediately after, it would disperse throughout her whole Body by the Arteries, and then for some hours she would seem dead: And further, the power of Witchcraft was so strong upon her, that if at any time of the day, or night, (before midnight) she did but touch any bed, she would immediately fall into a fit, as I at her first coming did make several tryals, I conceive, that the Witch did not only work by Witchcraft alone, by Image pricked into the Heart, which by sympathy, through the subtlety of the Devil, did work upon the Heart and Arteries of the Maid, but also did use some way of Sorcery, whereby to afflict her inward parts, for she was much troubled with gripping pains in her Belly and Stomach, whereas formerly she was healthful: Now the way used for the curing of this Maid, was as followeth, first, according unto the rules hereafter mentioned, I did endeavour to afflict the Witch to the end, she might forbear to act any farther in her villany. Secondly, I made her Diet-drinks, by Decoctions with such Herbs being gathered at their right planetary hours, which were under the dominion of the *Sun* and *Jupiter*, being antipathetical unto the afflicting Planet *Saturn*, and likewise with those Herbs, I made Ointments proper to comfort the Heart and Arteries, with Cataplasms to the hand-wrists, sometimes when I found the Veins high, I let her Blood, fearing the Arteries might be oppressed thereby, for as I have already declared, the Arteries and Nerves run both under the Veins: I likewise for a time accustomed her to eat Hearts boiled, baked, or stewed, which might by sympathy

pathy help to fortifie her Heart: I also gave her Water-grewel made with such Herbs which were agreeable to her condition, to be taken an hour after she had taken her Diet-drink every Morning, as indeed we usually do in all Distempers, according unto which rules beforegoing, this Maid was well and perfectly cured within ten Weeks, notwithstanding, she was above twelve Months in this condition, before she came unto me: And notwithstanding, her Father as he told me, had tryed many Doctors to his great charge, for as in this, so in all other kinds of Evils, the more they are tampered with, the worse the Patient will be, except they had the knowledge by the rules of Astrology and Philosophy, to understand the way of Cure.

*Another kind of Evil, which cometh from Sorcery.*

I Find by experience, that there is another kind of Evil wherewith many are infected, and I shall instance one Example. A Woman living at a place called *Nutbeam*, within a mile of *Way-bill*, where once a year the great Fair is kept, was taken with this kind of Evil, as followeth: The cause of this Womans distemper, was from Sorcery, as by my Figure was discovered, and the party suspected was the Minister of the Parish, by my Figure described to be a Man of *Saturn*, in the times of *Mercury*, which signifies a Man of reasonable stature swarthy Complexion, and of a lumpish Countenance, and sld or black hair; he was a Man of small Wealth, only hired to execute the Office or Function, for the time being: The occasion which moved him to do it, was, as the Woman told me because she would not trust him for Malt; whereupon he threatned revenge, and at a Gossipping-feast he had the opportunity to do it, as followeth: First, he moved to have a health go round the table, and so did undertake to spice every ones Cup, but when it came unto this Womans turn to drink, she did observe, that he took spice out of another paper which he had prepared, pretending that it was all one: This Woman told me, she was not willing to take it, fearing lest he should do her soine mischief; but being unwilling to disturb the company, well hoping that his Malice would not have lasted so long, she drank it, after which, before the day was ended, she began to be very ill, being taken with a great pain and griping in her belly, and likewise every day encreased in bigness of Body, being grown so big as three ordinary Women, insomuch, at length a reasonable Horse could not well carry her, she tryed many Doctors, and spent much money,

but could find no help, at length hearing of me, her Husband brought her unto me; she was above two years in this condition before I did undertake the Cure, yet notwithstanding I did recover her in about three Months time, staying not only her griping pains in her belly, but also, did very much lessen the extream growth of her Body: The way which I used for her recovery, was by Decoctions, Ointments, Bathes, Sweats, and Glisters: She was taken under *Saturn*, who was Lord of the twelfth House, and in the ascendant: The Cure was performed by antipathy, *viz.* with Herbs under the *Sun*, *Mars*, and *Jupiter*; what Herbs are good for Dropſical Humors under the Planets before mentioned, you may find in this Book; and likewise, how to make Decoctions, Bathes, Oils, and Glisters, ſuitable unto her condition. Now concerning this Minister, I shall relate what followed, I having by my Art made ſome discovery, and this Woman for the reaſons aforesaid, juſtly ſuspecting him, both ſhe and her Husband were minded to have him before a Juſtice, but that I ſomewhat diſheartened them, and told them, that the discovery which I had made, could be no evidence againſt him, whereby to implead: But not long after, this Priest having upon ſome other occaſion diſſered with an other of his Pariſhioners, after Prayers ended, his Son ſtanding in the Church-yard, this Miſtress came unto him, took off his Hat and gave him a tap on the Head, ſaying, (before ſome of the Neighbours) *Thou ſhalt lie by it ſome time, for thy Fathers ſake*; immediately after, this Boy being very ſick, took his Bed, and came no more abroad in a long time; whereupon, this Womans Husband, and the Boys Father reſolve to proſecute againſt him, and accordingly ſent for a Warrant, intending to have him before a Juſtice, but the Priest having ſome notice thereof, fled, and, as I am informed, was never heard of unto this day.

*Another Cure done upon a Boy living at Throxford, in the County of Berks, who was ſuddenly ſtruk Dumb, and ſo conuinued during the ſpace of three Tears.*

**I** Shall in the firſt place relate the manner how this Boy was taken in this condition, as followeth: This Boy living with his Uncle (his Father being dead) was employed to drive, and fetch home milch Beasts, being kept for a Dairy; now in a Morning being Holy-day, having on his beſt array, being ſomewhat pleaſant, meets with a Woman, who was very much

much suspected to be a Witch, and minding to make sport with her, calls her old Witch, demanding whether she was going; she not answering, he threw several Stones at her, with that she began to be angry, and saith unto him (as the Boy after he could speak related) Sirrah I will make you hold your Tongue, using many threatening Speeches; and endeavoured to run after the Boy, who was too nimble on Foot for her: After which time during three years, as aforesaid, he became speechless and seeming simple, and so might without question have continued unto this day (without Miracle) had not the Astrological way been used both for the discovery and recovery of his Distemper. The Friends of this Boy told me they had spent much Money about his Cure, but to no purpose, having as they said tried many Doctors and others, inso much that they thought him uncureable: But by accident hearing of me, and of the many Cures by me done, the Friends of this Boy came unto me, desiring to know whether I would undertake to help him to his Speech again: I ask'd them, if they could tell the time when he first lost his Speech, which they readily told me. It being done upon a holy day, they could the better do it, whereupon having erected a Figure, according unto the day or time given, I quickly found the Cause of his Distemper (without which there could be no Cure wrought) and told them, that I was confident through God's blessing, that I could help them. The Planet afflicting was  $\text{h}$ , a cold, dry, melancholy, earthy, civil Planet: The defect lay wholly in the *Uvula* or *Gargarean*; and as Men who are taken with extreme Cold, which usually setteth in this part, are seemingly speechless, or at least speak with little or low Voice; so this Boy being more vehemently afflicted under so sad a cold Planet, could not speak at all: And likewise he seemed to be foolish; for there was a great cold defect in the Brain and Head, so well as in the *Uvula*. Now having by the Rules of Art discovered the Cause so well as the Distemper it self; the Friends of this Boy, and myself agreed upon a price for the Cure, which I performed in less than a Month's space. The Cure was effected as followeth, having in the first place by the Rules hereafter mentioned, endeavoured to afflict the Witch, that so she might be discouraged to act any further in her mischief. I used Herbs antipathetical unto the afflicting Planet being *Saturn*, *mix*: Herbs under the Dominion of the *Sun* and *Jupiter*, according unto their numbers and virtues, being gathered at their right planetary hours, three of which Herbs being under the Dominion of the *Sun*, I caused him to wear about his Neck, it being in virtue answerable unto Gold, and a number which properly belongeth

longeth unto the *Sun*, as I have shewed elsewhere, and as Gold is a Metal under the Dominion of the *Sun*, and hath a Virtue to withstand all kind of evils, and to comfort the Heart, Arteries, and vital Spirits; so likewise have these Herbs under his Dominion the like Properties as also the Ruby amongst Stones; generally all those Pains, Aches, Distempers or Afflictions, which are caused by Witchcraft are called Evils, and sometimes these kinds of Evils will turn into white Kernels, Swellings, proceeding from some extraordinary Distemper in the Nerves (as I have elsewhere expressed, and then 'tis usually called the *King's Evil*.) Having collected my Herbs together according unto their numbers and virtues, being under the Dominion of the *Sun* and *Jupiter*, as aforesaid, and caused a mixture; then out of these Herbs, we usually make Diet-drinks, Ointments, and Suffumigations; of the Diet-drink, I gave him three times a day, viz. Morning, Afternoon, and Night; also every Morning we usually give them Water-greuel made with some of those Herbs about an hour after they have taken the Diet-drink, by which means through God's blessing the Boy within a month was cured, and hath so continued ever since. I believe it will be a Warning unto him, how to meddle with such Creatures in a Morning without Prayer. I shall relate one passage, which happened between the Boy's Uncle and my self, as followeth. The Month being expired, which was the time set for the Boy's Cure, he came to see whether the Boy could speak or no; whereupon I called in the Boy, and bad him speak to his Uncle, which he did, desiring to know how all his Friends did; whereupon his Uncle seemed to be much troubled, and sad, for as he told me afterwards, he did verily believe, that I had infused a Spirit into the Boy to make him speak; and his reason was, because the Doctor, and others, who had undertaken to help him (but could not) said he would never be cured, as they verily believed by any Man whatsoever: Whereupon the Boys Uncle desired me to keep him somewhat longer, and then he would come and bring Money for the Cure: The reason why he brought no Money with him, was, because he did not believe I could help him; and he made his Bargain so, that if I did not cure the Boy, I was to have nought for my Charge and Pains. And about a Week after, he came privately to my Servants, desiring to speak with the Boy, which he did; and then, but not before, he was satisfied; For the Boy could both pray, and readily give Answers unto Questions. After which, about a week following, he came again with one of his Neighbours, who both heard the Boy speak and pray again, and was

was fully satisfied, paying me, what we had agreed upon for the Cure. It seems they were not only disheartened by Physicians; but also hearing that I did many times set Figures, concerning Nativities, Thefts, Strays, and Fugitives, &c. As though I had wrought the Cure by unlawful means. But before we parted, I gave them both such ample satisfaction, that they went away well contented and satisfied, being joyful that it was their good hap to come unto me.

Now whether this Boy was by this Woman bewitched, or whether it pleased God to lay such an Affliction upon the Boy. It may be a Question worthy of Answer; unto which I shall briefly reply in point of Art, That in regard the only afflicting Planet was Lord of the twelfth, and an evil Planet, I did conclude that the infirmity might proceed from Fascination or Witchcraft, but not without God's Permission; for (as I have elsewhere declared) if we neglect daily Prayers, we lie liable unto the assaults of *Satan*, and his Instruments, for the time being; especially in our Bodies: For our Saviour *Jesus Christ* taught us to pray daily, not only for Bread; but also to deliver us from evil, wherein, if we fail, the fault is ours.

*How to make the Sympathetical Powder, with the way to apply the same, for the curing of Wounds, and sundry Distempers: Especially such which may may concern the Blood or vital Spirits.*

**T**ake of *Roman Vitriol* six or eight ounces, beat it very small in a Morter; then scarce it through a fine Scarce, do it when the *Sun* enters *Leo*, which is about the twelfth of *July*; then spread it finely upon an earthen glazed Pan, set it daily in the Heat of the *Sun* during forty days, and keep it warm at Night, and be careful it takes no wet or cold; afterwards you must continually keep it dry, with this Powder alone kept dry and warm, great Cures may be done. I shall instance one Example: A Brother of mine living in *Southcote* near *Reading*, in the time of the late War, had a *Mastiff* Dog shot into the Neck and Head with a brace of Bullets. The Dog being very much swelld, lay pining away, and was in appearance near unto Death. A Gentleman, who came by accident, having some of this Powder in his Pocket, was desirous to make some trial thereof upon this Dog; whereupon with a linen Cloth, we took some of the Corruption, which was about his Neck, and immediately applied a small quantity of

the Powder unto it, keeping it very warm ; whereupon presently the Dog revived, stood up and wagged his tail ; then presently for further trial, we laid the Powder with the Corruption to the Air and then the Dog fell down as dead again, shivering ; and then immediately we closed it up again, and ever afterwards kept it warm, and the Dog in a short time recovered.

*The Way to apply this Powder for the curing of Distempers, and Infirmities, especially such, wherein the Blood and vital Spirits are concerned.*

**W**hen you are minded to cure any Disease or Infirmity, you must by the help of this Book take notice what Herbs are good to be used to cure the grief or infirmity, out of which you must take a select number according unto their elemental qualities and virtues, being rightly appropriated unto their several Planets, and gathered at the right planetary hours, which this Book will sufficiently instruct you : dry them so that you may pound them and searce them into fine Powder. Then take the quantity of half a dram thereof, and the like quantity of the Sympathetical Powder, and mix them well together in a Mortar, ever after keeping the Powder warm and dry. And when you are minded to cure thereby, you must warm the Powder very well over a few Coals, and while 'tis warm, put a small quantity of the Patient's Blood into it, and mix it very well together, always keeping it warm ; and so make it up in a little bag, and let the Patient wear it next their Skin, that so it may always be kept warm. I have by virtue of this Powder done many very great Cures, and should have still continued in this way of practice ; but that I found many were unchristian, concerning the Legality thereof, taking it for a kind of charm, by reason I ordered the Patients to wear it about their Necks, and I believe they did the rather concitely, in regard I did use to resolve many questions in Astrology, as Thiefs, Strays, Fugitives, &c. There is but one danger in this way of Cure, which is as followeth. If the Patient happen to lose this mixture from their Necks or Bodies wherefore worn, or otherwise let it take cold, the grief will be apt to return again, more especially if the Patient be not perfectly recovered. But when the Patient is through well, then he may burn it. I could have inserted many Cures, which I have effected by virtue of this Powder. I shall only mention one for example, as followeth. About nine years ago, there lived a Woman

man in Newbury, in the County of Berks, she was daily troubled with Fits, which at first, would begin with a kind of trembling about the Heart, and from thence by degrees set all the Arteries to work throughout her whole Body, after which, for some hours she would be as seemingly dead, and could wag neither Arm or Leg; For Cure whereof, I let her Blood in the Heart Vein; and having my Powders made in readines, according unto what is before expressed, I mix'd some of her Blood with the Powder, and while it was warm made it up into a little bag, which I caused her to wear about her Neck; by virtue of which, not omitting Diet-drinks suitable to her condition; she was in about a Month's space recovered; notwithstanding, she was near twelve Months in this condition before she came unto me: The Cure being perfected, her Husband, according unto our agreement paid me for the Cure; but it so chanced, that within some small time after, she carelessly lost this from her Neck; whereupon, her fits began to mind her again, and more and more encreased, insomuch, that she was almost so bad as at the first; For as I said before, except the Patient be for some time perfectly well, at least a Month, the grief will be apt to return, especially, when the principal matter of Cure is lost or neglected; for 'tis not sufficient in any Distemper whatsoever, only to cure, except for a time there be a perfect Settlement; for we daily find, that Relapses are very dangerous, and apt to befall many who think themselves well recovered. This Woman's Husband came to me again, and told me, that his Wife was so bad as ever, (being much discontented) he not knowing the reason; I ask'd him, whether she had not lost the little bag from her Neck, which I gave her to wear, he told me, he thought she had: The Truth is, through carelessness, she had lost it; Whereupon, I once more let her Blood, and did as is before expressed, desiring her to take care of it, which she did; after which, she became well again, and her Fits left her; and so hath continued well ever since, as I am informed. This Cure being effected about eight or nine years ago.

*The Unguent, or wonderful Ointment for Wounds : Composed of the four Elemental Parts of Man's Body. The seven Planets being applied thereunto: Its making, and use, followeth:*

**The Ingredients.**

<i>The Moss of a dead Man's Scalp</i>	2. ounces.
<i>Of Man's Grease</i>	2. ounces,
<i>Of Mummy</i>	$\frac{1}{2}$ . ounce.
<i>Of Man's Blood</i>	$\frac{1}{2}$ . ounce.
<i>Oil of Linseed</i>	2. ounces.
<i>Oil of Roses</i>	2. ounces.
<i>Bolearmoniack</i>	$\frac{1}{2}$ . ounce.

The three last ingredients are the rather added unto it, because it helpeth to bring it unto a subtil Ointment: And without question, there is also great Virtue in them.

**Elements. Nature. Complexion. Planets**

Water.	Cold and Moift.	Flegm.	<i>Venus and Luna.</i>
Fire.	Hot and Dry.	Choler.	<i>Sol and Mars.</i>
Earth.	Cold and Dry.	Melancholy.	<i>Saturn &amp; Mercury.</i>
Air.	Hot and Moift.	Sanguine.	<i>Jupiter.</i>

**A**LL these things before mentioned must be mix'd together and beaten well in a Morter, until it become an Ointment; then keep it in a close thing from Air for your use. The way to use this Unguent whereby to cure, is as followeth: Take the Blood or Matter of the Wound upon the Weapon or Instrument which made the Wound: Or otherwise dry it upon a piece of Wood; then put the Wood into the Ointment, or else anoint the Blood, being kept dry upon the Wood with the Ointment, and keep it from Air; you must every day wet a fresh linen Rag with the Urine of the Patient, and so bind up the Wound: Do it early every Morning. Also you must be very careful, that the Ointment which is applied to the Blood take no cold, with this Unguent wonderful things may be done, if it be rightly managed, according unto the Directions aforesaid. I shall quote one Example concerning the trial of this Unguent, as followeth. One day being at Dinner with

Sir

Sir Humphrey Forrester of Aldermaston in the County of Berke. The Gentlewoman, who usually waited on his Lady, was extremely tormented with the Tooth-ach; we caused her to prick her Teeth with a Tooth-pick, and to blood it, immediately we put the Tooth-pick into the Ointment, and the Gentlewoman had present ease; after some short time, we took forth the Tooth-pick, and put it into Vinegar, whereupon she was presently in extreme Pain: We took the Tooth-pick forth of the Vinegar, and applied it to the Unguent, and she was immediately well, and so continued. I could have inserted many great Cures done by Virtue of this Unguent, which for brevities Sake only I am willing to omit.

*Concerning Witchcraft, and Sorcery, with the Cure thereof, as followeth.*

THE w<sup>y</sup> to know whether the Patient be bewitched or not

I have already set down elsewhere in this Book: I find by experience, that those, who are taken in the snare of Witch-craft, are usually afflicted in some outward Limb or Member of the Body, caused by an Image made in the likeness of Man or Beast, and through the subtilty of the Devil made at such hours and times, when by sympathy it shall reflect upon the Man or Beast whom they intend to hurt or destroy; it being done by Thorn, Pin, or Needle prick'd into that part of the Image, which answereth unto that part of the Body of Man or Beast wherein they are pained or grieved. An Example hereof I have already mentioned, concerning the Woman lately taken at the *Devises* in Wileskire: But that which I conceive is the most usual way practised by Witches is most properly called Sorcery; For by the help of the Devil some poisonous matter is prepared, and mix'd with some Blood and vital Spirit of the Witch; and so by smell or taste infused into the Body of Man or Beast bewitched, or rather by which they are infected: For 'tis observable in Philosophy: *Si acceperis terram caderosam cuiuscunque viri mulierisive, qui notabilis quoque morbo moriebatur, eandemque dies illo masculo aut femine, eodem morbo contaminabuntur, in morbis aliquibus odore tantum hoc efficitur.* Exempli gratia, in peste, Lue, Venere, seu morbo Gallico, Elephantiasi sive Lepra.

Those who are thus wrought upon by Sorcery, may be infected with most kinds of Diseases whatsoever: As I have sufficiently discovered in my *Practice of Physick*. Besides I have known many things, which through Sorcery have been so infected

fect and spoiled, as instance, Beer, Cream, and Milk, Whey, and such like, that neither Housewife or Dairy Maid could make any good use thereof. I shall relate one Example hereof: When I was a Boy, my Father kept a Dairy at a place called *Shenfield* near *Reading*, and one of my Sisters had the charge thereof; upon a time, my Father desired her to make some wild Curds, and to send them home; which she did endeavour to do, but could make none. The reason was, as she conceived, because an old Woman (suspected for a Witch) was at that time denied Whey, who went muttering away discontented. The next day, my Father came with one of his Brothers, named *John Blagrave*, a Man of great Knowledge in Astrology and Philosophy, as appears by his many works in print. Now my Father ask'd her why she sent him no Curds; she told him, she could make none, notwithstanding she had used her best Skill, and related what is aforesaid concerning the Woman suspected: Now my Father's Brother aforesaid being desirous to make further trial hereof went into the House, and caused the Whey to be hung over the Fire again, which no sooner was done, but presently it rumbled, and made a noise, as if many Bullets had been in it; whereupon he caused the Kettle and Whey to be taken from the Fire, and caused a greater Fire to be made. He also called for a Cord and an Iron Wedge, he took the Cord, and bound the Kettle round about, and wrested it very hard; and then caused the Kettle with Whey to be set over the Fire again, and having heat the wedge red hot, put it into the Whey, and immediately there was abundance of Curds sole up; after which, my Uncle sent a Messenger to the suspected Witches House to know how she did, who brought word, that after much knocking, at length she opened the Door, where he found the Witch, or suspected Person shrunk up like a purse, or leather put into the Fire. By which it appeareth, that part of the vital Spirit of the Witch was infused into the Whey; for otherwise, it could not have wrought so violently upon her; for should the poisonous matter, or thing be given, or used alone without some Blood or vital Spirit of the Witch mingled with it; the burning of the Patients Blood or Urine would not hurt them, or the putting this red hot wedge into the Whey, could no way have afflicted her, which it did by Sympathy, as appeared by her Body being shrunk up, as aforesaid.

*The true way to Cure both Witchcraft and Sorcery, according unto the Authors Experience and Practice.*

THE curing of such who are bewitched, is not done only by such, who are called white Witches, (as many foolishly do imagine) for the white Witch and the black Witch are all one, as I have elsewhere expressed, they are but confederate Witches, the one Witch by thorn, pin, or needle pricketh into the Image through the subtilty of the Devil causeth the infirmity, pain, or lameness; the other Witch giveth forth, that she can Cure, and so when the friends of the bewitched, cometh unto the white Witch, or cunning Woman (they divide the gain) and the Cure is quickly done; it is but pulling forth the thorn, pin, or needle, and the Patient is cured, and I have been credibly informed by some who have gone to these cunning Women, or white Witches, that their Cattle, or the Patient afflicted have been perfectly well before they have gotten home; but as I have already declared, after either Man or Beast have been bewitched above a Month, they cannot Cure them, especially, if the pain continue in one place all that time, but sometimes they will move the thorn, pin, or needle, into some other part of the Body, that so they may have remedy when they come unto them; for after the pain or infirmity hath been of above a Monthes standing, the grief will get into the Flesh, Blood, and vital Parts, and then the pulling forth of the thorn, and the rest, will do the Patient but little good, and cannot possibly help them; wherefore in this condition the Patients friends must of necessity repair unto such who are well skilled in *Astrological* and *Philosophical* way of Cure, as I shall declare in order hereunto, but before we proceed unto the way of Cure, it will be necessary to shew, how to afflict the Witch, that so she may be discouraged to act any further in her mischief; for notwithstanding their Witchcraft by Image, as aforesaid, yet I seldom find, especially where the Patient hath been above a Month bewitched, but that Sorcery is wrought so well as Witchcraft, upon the Patient; and sometimes immediately together with the Witchcraft, especially, where there are no confederate Witches, for the white Witches cannot help, where Sorcery hath been wrought upon the Patient, by reason it breaketh forth immediately into some poisonous or infectious inward grief or infirmity, which can no way be cured (except by accident) but by the *Astrological*, *Philosophical* way of Physick.

Here followeth some experimental Rules, whereby to afflict the Witch, causing the Evil to return back upon them.

1. One Way is by watching the suspected Party when they go into their House; and then presently to take some of her thatch from over the door, or a tile, if the House be tiled; if it be thatch you must wet and sprinkle it over with the Patients water, and likewise with white Salt, then let it burn or smoak through a trivet, or the frame of a skillet; you must bury the ashes that way, which the suspected Witch liveth. 'Tis best done either at the Change, Full, or quarters of the Moon: Or otherwise, when the Witches significator is in *Square* or *Opposition* to the Moon. But if the Witches house be tiled, then take a tile from over the door, heat him red hot, put Salt into the Patients water, and dash it upon the red hot tile, until it be consumed, and let it smoke through a trivet or frame of a skillet, as aforesaid.

2. Another way is to get two new Horseshoos, heat one of them red hot, and quench him in the Patients Urine, then immediately nail him on the inside of the threshold of the door with three nails, the heel being upwards; then having the Patients Urine set it over the fire, and set a trivet over it, put into it three Horse-nails, and a little white Salt: Then heat the other Horseshoo red hot, and quench him several times in the Urine, and so let it boil and waite until all be consumed; do this three times and let it be near the Change, Full, or Quarters of the Moon; or let the Moon be in *Square* or *Opposition* unto the Witches Significator.

3. Another way is to stop the Urine of the Patient, close up in a bottle, and put into it three Nails, Pins, or Needles, with a little white Salt, keeping the Urine always warm: If you let it remain long in the Bottle, it will endanger the Witches Life: For I have found by experience, that they will be grievously tormented, making their Water with great difficulty, if any at all, and the more if the Moon be in *Scorpio* in *Square* or *Opposition* to his Significator, when its done.

4. Another way is either at the New, Full, or Quarters of the Moon; but more especially, when the Moon is in *Square* or *Opposition* to the Planet, which doth personate the Witch, to let the Patient Blood, and while the Blood is warm, putt a little white Salt into it, then let it burn and smoak through a trivet. I conceive this way doth more afflict the Witch than

than any of the other three before mentioned, by reason the Blood hath more Life in it than the Urine; for the Urine is accounted, but as the excrement of Blood: The reason why the Witch is tormented, when the Blood or Urine of the Patient is burned, is because there is part of the vital Spirit of the Witch in it, for such is the subtlety of the Devil, that he will not suffer the Witch to infuse any poisonous matter into the Body of Man or Beast, without some of the Witches Blood mingled with it, as appeareth by the Whey before mentioned. For 'tis the Devils policy, either by this means to detect them, or otherwise by torment to bring them unto their ends: For the Devil well knoweth, that when the Blood or Urine of the Patient is burned, that the Witch will be afflicted, and then they will desire to come to the place, for to get ease, for by the smell thereof, their pain is mitigated by sympathy; even as by sympathy, when the Blood and Urine is burning, they are tormented, yet sometimes they will rather endure the misery of it than appear, by reason Country People oft times will fall upon them, and scratch and abuse them shrewdly. I conceive the onely reason the Devil doth stink the Witches Blood is merely to detect them, or otherwise one way or other to bring them to their ends, and sometimes they are discovered by their teat, at which place the Devil usually sucketh their Blood, whereby to mix with the Poison, which they by their wicked ways do infuse into the Body of Man or Beast, and so infect them. I do find by Practice and Experience that few or none are bewitched by Image or Model alone, but that there is Sorcery wrought with it: for otherwise the burning of the Blood or Urine of the Patient could no way afflict them in any sympathetick way, as aforesaid; having by the rules aforesaid set forth the way, how to afflict the Witch. I shall in the next place discover the general way of Cure.

### *The way to Cure both Witchcraft and Sorcery, commonly called Evils or Takes.*

**H**aving by a figure discovered under what Planet the Patient is afflicted, and in what part of the Body the grief or pain lieth; whether outward in any limb or part of the Body, or throughout the whole Body, as it will sometimes fall out, when the Nerves or Arteries are oppressed, proceeding from the Heart and Brain, or whether inward in the Bowels, Guts, Liver, Lungs, Heart, Breast, or Stomach; or be it what other

other disease or distemper whatsoever, for as I have already declared, there is no disease or distemper whatsoever, but may be brought upon man or beast by Witchcraft and Sorcery, as I have already in several Examples demonstrated: If the grief, pain, or distemper, be in the outward Parts, Limbs, or Members of the Body, then the Cure must be by Bathes and Ointments made antipathetical unto the afflicting Planets: As instance, if *Saturn* be the afflicting Planet, then Herbs must be used under the *Sun* and *Jupiter*. If *Mars* be the afflicting Planet, then Herbs must be used under the Dominion of the *Sun* and *Venus*: Always provided that the Herbs be gathered at the right planetary hours, according unto their Virtues and Numbers: If the Grief lieth inward at the Breast, Stomach, and Heart, then you must chose such Herbs, which are under the dominion of that Planet, which is antipathetical unto the afflicting Planet, and are good to open Obstructions, and to comfort the Heart and Arteries, ever rememb'ring in all Cures to use a select number of Herbs, under the Dominion of the *Sun*, in regard he governeth the Heart and is Fountain of Life, and sole Mouarch of the Heavens: If the Grief lie in the bowels and guts, then sometimes Glisters must be used made with such Herbs especially which are good to expel Poison, being under the dominion of *Sol*, which this Book will sufficiently instruct you in, together with such Herbs, which are of a contrary Nature, unto the afflicting Planet, but if the afflicting Planet is more strong than the Planet which is a contrary Nature, then you must chose a small select number of Herbs of his own Nature, which are good to Cure the infirmity, and mix them with the other Herbs before mentioned. Concerning the way to make Glisters, Bathes, Oils, Decoctions, or Diet drinks, and what else is meet to be used in all Cures whatsoever, I have already elsewhere in this Book expressed.

*Note.* That in the curing of all kinds of evils, I do usually cause the Patients to wear a select number of solar Herbs gathered at the hour of the *Sun*, the reasons I have shewed elsewhere in this Book. I could have been more copious in setting forth the way of curing both Witchcraft and Sorcery, but that I have sufficiently treated thereof in the way of curing all kinds of evils before mentioned, for I conceive, that generally those evils before mentioned, came from Witchcraft and Sorcery, only some particular evils may proceed from some extraordinary distemper of the Nerves, as I have elsewhere expressed with the reasons thereof,

Here follow some notable Philosophical Secrets  
worthy our Knowledge.

*How by the Magnet of ones Body to extract a Spiritual  
Mummy whereby to cure most Diseases incident unto  
the Body of Man: It being done either by semination  
or transplantation hereof, into a growing vegetable,  
as followeth.*

**T**HE Magnet of ones Body, is the Dung or Excrement, which must be dried seven or nine days in the shade, and kept from wet. This Magnet thus prepared must be laid unto that part of the body, which doth naturally evacuate by sweat from the vital or natural part of the Body defective. But if we make a general medicine, then the Magnet must be applyed unto all parts, which doth naturally evacuate by sweat. This Magnet must be so prepared, that we may transplant the same, when the Moon increaseth, and if she apply from that Planet, which is Lord of the Ascendant of the Patient, or from the Planet afflicting unto one of the fortunes, it will work the stronger, provided that the fortune, which the Moon applyeth unto be *antipathetical* unto the afflicting Planet; as if Mars be the afflicting Planet then let the Moon apply unto *Venus*, if *Saturn* afflicts, then unto *Jupiter*, if the Lord of the ascendant or the afflicting Planet be a fortune, then let the Moon apply unto the other fortune. The manner how to transplant the imbibed Magnet whereby to cure by semination is, as followeth. Take the imbibed Magnet, and mix it with a reasonable quantity of earth, and then sow in it such seeds of Herbs which are proper to cure the infirmity, which this Book will sufficiently instruct you in: let the earth thus mingled be placed in a fruitful a place, as conveniently you can. That it may grow the better, you must sometimes, more especially, when the Moon is in *Conjunction*, *Trine*, or *Sextile* of the Sun or one of the fortunes, mix the Patients water with some of their Excrements, and so water the seeds, but you must not do it too often, once a week will be enough, for fear you should destroy the seed, for the rain and other fertile waters will be most proper and natural to make it grow.

There

There is yet another way, by me used, which is to take the imbibed Earth, prepared as aforesaid; and having a Plant, which either by sympathy or antipathy is most rational to Cure the infirmity, taken up clean with its root, place it into the imbibed Earth, and so Water it as aforesaid: Both ways are effectual to Cure if rightly ordered. Lastly, when you find that by semination, or transplantation, the grief is changed into a vegetable, we must do as followeth: If the Disease be dry, and of a combust Nature, as the Yellow-jaundice or the like; then you must take the Herbs or Plants with its Earth, and cast them into running water: If the Disease be of moisture, then burn the Earth and Plants. If the grief be airy, then hang the Earth and Plants in the smoak to dry, and the Patient will be firmly cured.

*How to Cure any Swelling, Sore, Scirrhouſe Tumors, or Warts.*

**T**ake the flesh, hand, or any part of any Man that is newly dead, with it rub or stroke any place defective, and then bury it: As the dead Mans hand or flesh perifieth or walteth in the Earth, so the swelling, sore, or scirrhouſe tumor, or warts will fade away, and the Patient be recovered. The reason in Philosophy is thus, as the Northern property is an Enemy to Southern heat, so by his contact it caueth all unnatural things growing to fade away, in changing the vegetating nature growing touched, into the mortifying nature dying.

*How to Work the same Cure by Herbs or Plants.*

**T**ake *Arスマrt* or *Adders-tongue*, gather it at the hour of *Mars*, the *Moon* increasing, let *Mars* be in *Tunc* or *Sextile* to *Venus*, or the *Moon* applying from *Mars* to *Venus*, or from *Venus* unto *Mars*; steep the herb or weed first in fair water, until it be well moistened, then apply it unto the place defective, until it be warm, after which bury the plant or weed, and as it perifieth in the Earth, so the Patient will recover.

*How to Cure an Atrophy or wasting Limb.*

**B**ore a hole in a *Willow-tree* with an auger unto the pith; save some of the bored stuff, and apply it unto the Limb or member of the Body defective, at the new of the Moon, or hour, then take the paring of the nails, with some hair, and the scraping of the skin from the limb or member of

defective, put all these into the hole of the tree, and stop them up close with a peg of the same wood, do this when *Saturn* is weak, the *Moon* increasing, the fortunes in some friendly Aspect to the *Moon*, in fruitful Signs: Also a hole bored in the root of a Hazel-tree, and ordered as aforesaid, the bark being taken off, and laid on again, and then covered with Earth will do it.

*How to Cure the hot or cold Gout.*

**B**ore a hole in an Oak to the pith, then take the bored stuff and apply it to the limb or member defective, three days before the change of the *Moon*; then take the paring of the nails, and hair of the limb or member defective, and put it together with the bored stuff into the hole of the tree, and stop it up close with a peg of the same wood: Do this, when *Saturn* is weak, if the Gout be of cold; or when *Mars* is weak, if the Gout be of heat, and let the *Moon* be in *Trine* or *Sextile* to *Venus*, if the Gout be of heat, or unto *Jupiter* if the Gout be of cold, you must be sure to stop it up close, and cement it up from air.

*How to Cure a Plaige-Sore, and draw forth the venomous matter.*

**T**ake a living Chick and apply the Fundament of the Chick unto the Plaige-sore, it will draw forth the Venoun, kill the Chick, and cure the Patient. Also a dried Toad macerated in Vinegar, and laid to the sore, will draw forth the venomous matter, and cure the Patient.

*How to Cure the Hernia, or Rupture.*

**B**ore a hole in an Oak to the pith: But first so, take off the bark that it may glutinate and grow, lay on the bored stuff to the place defective three days and nights before the new *Moon*; then take some hair from the privy parts, together with the paring of the nails, and the bored stuff, and put them into the Oak, and so stop it up with a peg of the same Tree; then lay on the bark, and with tree-wax, or tempered clay, or paste, cement and daub the place up from air: And as the bark doth glutinate and grow, the Hernia, or Rupture will close; also a hole bored in the root of a Hazel tree will do it, being ordered as aforesaid, and kept close covered with Earth; this is best done in the Spring quarter, by reason the bark will glutinate and close the better.

Here

Here follow two pretty Secrets in Philosophy.  
*How to know how any Kinsman, Friend, or Acquaintance doth, during their absence, being travelled into any far Country.*

**Y**OU must cause your Kinsman or Friend to be let Blood, and while it is warm, infuse a small quantity of the Spirit of Wine into it, and keep it close stopt up in a glass from air; now if your Friend be well, and contented, the Blood will look lively and fresh accordingly, but if he chance to be ill, or discontented, the Blood will be changed; and the more ill or discontented your Friend is, the more will the Blood be changed accordingly; if he be much perplexed, vexed, or fev. rish, the Blood will be high coloured; if melancholly, weak and faint, the Blood will be pale and wan. And after sickness, if he recover health, the Blood will look lively and fresh again, as at the first; but if they happen to die, the Blood will putrefie and stink accordingly, as doth the rest of his Body.

*How to know each others Mind at a distance, it being done by Sympathy of Motion, as followeth.*

**L**ET there be two Needles made of one and the same Iron, and by one and the same hand, and touched by one and the same Load-stone; let them be framed North, and South, when the Moon is in Trine to Mars, and applying unto one of the Fortunes: the Needles being made, place them in concave boxes, then make two Circles answerable unto the Diameters of the Needles, divide them into twenty four equal parts, according unto the number of Letters in the Alphabet, then place the Letters in order round each Circle. Now when you desire to make known each others Mind, the day and hour being first concluded on before-hand; you must upon a table or some convenient place, fix your boxes with the Needles fitted therein, then having in readiness Pen, Ink, and Paper, and with each party a Loadstone, he that intends first to begin, must with his Loadstone gently cause the Needle to move from one Letter unto another, until a Word is perfected, according unto which motion the other needle will answer: And then after some small stay, they must begin another Word, and so forward until his Mind is known, which being done, the other Friend with his Load-stone must do as before, moving gently from Letter to Letter, until he hath returned again accordingly: This will hold true if rightly managed.

*Thus the like friends send word.*

*Here*

Here follow some Practical and Experimental Rules whereby to give Judgment Astrologically, either upon Thefts, Strays, Fugitives, Decumbitures of sick Persons, or Urines, or any other Horary Question whatsoever.

In regard it hath been my custom together with my daily Practice in Physick for many years past, by the rules of Astrology, not only to give Judgment upon Decumbitures, and Urines of sick Persons; but also upon Nativities; and to resolve all Horary Questions, as Thefts, Strays amongst Cattle, and Fugitives; and by reason whereof, many foolish, and ignorant People, and other, who think themselves wise also, have rashly, and unadvisedly judged my ways and actions of this Nature, to be Diabolical; and thereupon, have not only themselves refused to come or send unto me for help, in case of Sickness; but also have diverted others upon the like occasions; whereupon to satisfie both my Friends, and others, Antagonists, I have inserted these Judgments following, according unto the rules of Astrology, which may serve, together with other Directions in this Book elsewhere expressed, if well heeded; not only to satisfie the Learned in this Art, concerning the Legality of my way of Practice herein; but also to instruct others, who are young Students in this Art: I could have inserted Figures for every Question, having many hundreds lying by me; but being unwilling to spend time, or blot Paper therewith, presuming that what I have written will be sufficiently satisfactory unto each friendly Reader; yet for farther satisfaction, I shall referr the desirous herein to my Ephemeris for the year, 1658. Wherein I have not only by Scripture, and Reason vindicated the Art of Astrology; but also have inserted therein three Schemes with Judgments Astrological thereupon, The one concerning strays amongst Cattle: The second, concerning Thefts: The third, concerning Sickness. I confess, I have denied many, concerning questions of Thefts, for it neither brings Credit, nor yet much gain to the Artist: For let a Man be never so exact herein, what will they for the most part say? If by the Art, we discover the Thief, and way of the goods, surely he doth it by the Devil, how could he so exactly else discover the Thief and way of the goods? but if we chance to miss, as sometimes we may do, by taking a wrong Ascendant; and more especially, when a wrong time is given for the time of losing; then they will assuredly say,

we do but cozen and cheat People of their Money, besides it oft-times brings trouble to the Artist. I shall relate one accident which besell me herein: Once a Butcher of our Parish having lost some linen, and linen Cloaths, came with his Wife to my House, desiring me to erect a Figure, and thereby to inform him who had it, or what became of the Linen; Now by the Figure, I did describe a Maid-Servant, who lived in the House; when he came home, he unadvisedly calleth his Maid Thief, saying, she had stollen his linen, whereupon she goeth to the Justice for a Warrant, to bring her Master before him, pretending, that he had done her much wrong, in defaming her; now, her Master to excuse himself, layeth the fault on me; whereupon, I was sent for by Warrant, to appear at a day set, which accordingly I did, where I met with a Minister of Reading, who was a great Enemy unto Astrology, who, as I was informed, came on purpose to aggravate the Matter against me, maintaining, that the Art was Diabolical; whereupon, having heard all my Accusations, with many vile reproaches, with so much Patience as possibly I could, I at length desired the Justice that I might be heard, and not interrupted until he had fully heard what I could say, which was granted; whereupon, in the first place, as touching the Maid, I told the Justice that what I said unto the Butcher, was no more than what I discovered by the Art of Astrology, which Art was known, and allowed in all Schools of Learning through the World; and that I could both by Scripture, and Reason prove it to be lawfull, if I might be heard; the Minister replied, he would maintain the contrary; I ask'd him, if he would argue it with me in point of Art, which I thought he understood not; or, in Divinity, that which he professed? He said, by Divinity: I answered, that I was content: After some Arguments, I desired his Answer, concerning the 1 of Samuel, the 9 Chapter, Where we find, that Saul, together with one of his Father's Servants, was sent forth to search for his Father's Asses that were lost, who after three days search in the Wilderness could not find them: Whereupon, they communed together what to do, who concluded, to go to the Seer; which was Samuel the Prophet: For Prophets, as the Marginal Note testifies, were sometimes called Seers, without question, a by-word given them, as sometimes Astrologers are called Cunning-men: But saith Saul to the Servant, *What have we to give the Man?* By which it appears, they thought he would take Money (and good reason) for his Pains: the Servant answered, I have four stekels, when come, saith Saul, let us go; and when they came to Samuel, after some communication, he tells them, the Asses are found and

and at home, bidding them return in peace. The Minister hearing this after some pause, said, Samuel was to blame: Now the matter of discovering goods lost was the only thing urged against me; for he could not be ignorant of the strong influence which the Stars and Plane's have upon all sublunary Creatures in other regards: The Justice hearing his weak reply, told him plainly, that for ought he could perceive, I was too hard for him, and wished him to give over his Discourse, unless he could produce better matter: Not long after, notwithstanding this Maid's impudence, maintaining the contrary against her Master and Dame, and my self; at a Fair she was apprehended at Reading, and brought before the same Justice with some of her Dames linen Cloaths upon her, and then she kneeled down and beg'd for Mercy, but what Punishment she had, or what became of her afterwards, I never inquired; neither do I desire as I said before, to be troubled with such Questions.

### Of Horary Questions.

BY a Horary Question, any one matter or thing may be resolved, which concerneth the Querent, provided, that the Ascendant, together with its Lord, or Planet posited in the Ascendant, or Sign where the Lord of the Ascendant is, doth personate the Querent: And that the Figure be radical. There is no matter or thing whatsoever, but will be concerned in one of the twelve Houses: As for Example, if it concerns the Querent's Person, then the first House doth it; if his Estate, the second House; if his Kindred or Neighbours, the third House; if his Father, or Lands, or Dwellings, or the end of any thing, the fourth House; if his Children, play, Messengers, or Agents, then the fifth House; if his Servants, Servants, or small Cattle, the sixth House; if Love, questions, his Wife, publick Enemies, or Thiefs, the seventh House; if Wills, Legacies, the Dowry of the Wife, or manner of Death, the eighth House; if long Voyages, or Journeys, Church-matters, Religion, or Dreams, the ninth House; if Honour, Office, or Preferments, then the tenth House; if his Friends, the eleventh House; if private Enemies, great Cattle, or Witches, then the twelfth House; there may be any other matters or things resolved by the twelve Houses; but these are the most usual, and material.

## Of Thefts and Strays amongst Cattle.

There are two ways in giving Judgment, in case of losses : The one is by erecting a Scheme for the time of a thing being lost or strayed, or otherwise. If the Party be present that lost the goods, or that was trusted with the goods, to take the present time when first the question was propounded, and so to erect a Figure, taking care that it be radical, and that the Ascendant together with its Lord, or Planet posited in the Ascendant doth personate the Querent ; if it concerns Cattle, or any other thing lost or mis'd, and that the Querent is uncertain, whether it be stollen, stray'd, or casually lost, you must in this case examine by an *Ephemeris*, or Almanack, which hath the daily motions of the Planets, Whether the Lord of the first, or second House, or Lord of part of Fortune, or the Lord of the House of the Moon, or of her Term, doth separate from any Planet by any Aspect whatsoever ; then you may conclude, that the thing is not stollen : All Planets which are lowest in their Spheres, are said to separate from a higher Planet, when they depart from them by any Aspect whatsoever : But if a higher Planet happen to be Retrograde, that is, going backward in motion ; then the higher Planet may be said to separate from a lower : Now if on the contrary, you find, that neither the Lord of the Ascendant, or second House ; or Lord of part of Fortune, or Lord of the House of the Moon, or of his Term, doth separate from other Planets, but that other Planets do separate from them ; then we may conclude, that the Cattle or thing lost is stollen ; if the separations be near equal, then the Plurality of Testimonies must be regarded ; if you find by the rules before going, that the Cattle or thing mis'd, is stray'd or casually lost, and not stollen, then you must have regard to the Moon, & Lord of the twelfth, if it be great Cattle, or to the Lord of the sixth, if it be small Cattle, as Sheep, Hogs, Goats, and such like ; and observe what signs the Moon, and Lord of the House of the Cattle are in ; or part of Fortune, or his Lord, and judge by the strongest ; and then observe the Nature of the Sign, whether Fiery, Earthy, Airy, or Watery, and what Places they represent, and then observe, whether the Planets be in Angles, succedent or cadent Houses, and whether in movable, fixed, or common Signs, and how many Signs or Degrees there are betwixt the Ascendant and Planet, which representeth the Cattle lost, and so judge accordingly ; fix'd Signs, and cadent Houses always signifie the greatest distances, and we usually allow for every fix'd Sign, four miles, for common Signs, and succedent

dant Houses we usually allow somewhat above half so much as we do for fix'd signs, that is about two miles and a half for every common Sign; moveable Signs and Angles sheweth the Cattle to be near the place, and for every moveable Sign, we usually allow but half a mile: Now had the goods lost been gold Rings, or Gold, Plate, or Silver, or Linen, or precious Stones, as Rubies, or Diamonds, or the like; then we must take notice, what Sign the Lord of the second is in, and likewise, what sign the part of Fortune is in, and his Lord; also the Lord or Significator of the thing lost, what Sign he is in, as if Gold which is under the *Sun*, or Silver under the *Moon*, or Linen under *Venus*, likewise a Diamond is under *Venus*; and the Ruby under the *Sun*; also the fourth House, and his Lord are to be regarded, as shewing the end of all things, and you must judge according unto the Plurality of Testimonies; if the Significators be in fiery Signs, it sheweth, the goods lost to be near the Fire, or Chimney; if in earthy Signs, then in some low place, or with Earth; if in watery Signs, then in, or near some Water, as Sink, Pump, or Sestern, or such like; If in airy Signs, then above stairs, or in some high Place. But if on the contrary, by the rules aforesaid, you find the thing stole; then the description of the Thief, and what became of the goods, is as followeth. First, the Thief is described by that Planet, which is peregrine in an Angle; if no peregrine Planet be in an Angle, or second House, then the Lord of the seventh House shall be Significator of the Thief; sometimes the Lord of the Hour will do it, when the time of losing is certainly known: If many peregrine Planets be in Angles; more especially, when a double bodied Sign ascends; then it sheweth so many Thieves. A Planet is said to be peregrine, when he is out of all essential Dignities, viz. neither in his House, Exaltation, Triplicity, Term, or Face. Having found by Ptolemy's Table in the Almanack what Planet or Planets are peregrine, you may describe their Persons in this Book, under the Title of the bodily shape, and which of the Planets generally rule. The way of the goods, if found, thus. If the Lord of the second House, and Significator of the Thief be joined together, or have any friendly Aspect unto each other, or be in one triplicity, or If the Significator of the Thief doth dispose of the Querents part of Fortune, or the Lord of the second House, or the Significator of the goods; Then we may conclude, that the goods are with the Thief, and at his disposing; but if the Significator of the Thief be separated from what is aforesaid, and doth apply; or if the *Moon*, or any other

other inferior Planet doth separate from the Significator of the Thief, and apply unto another Planet, he shall be the receiver, which is signified by that Planet, you must judge the way and distance of the Thief according unto the Signs and Quarters of Heaven, where the Significator of the Thief is accounting from the Ascendant, as is before expressed.

### Of Fugitives.

**A**sk questions of Thiefs and Strays, so the like in Fugitives. Judgment is given either by erecting a Scheme, for the time of flying or going away, or otherwise, for the time of the Querent's coming: If you have the exact time of the Fugitives going away, then the Ascendant, its Lord, the Moon, and Planet posited in the Ascendant or Angle, especially if they personate the Fugitive, shall be Significators of the Fugitive, and according unto the Nature of the Signs, and places by them signified and quarters of Heaven, wheresoever we find them together with their Applications unto other Planets. Judgment is usually given if these Significators be in, or apply unto the Sign Gemini; then we conclude they are travelled towards London; if in Capricorn, then Oxford; if in Virgo, Heading; if Cancer, Scotland; if Taurus, Ireland; if the principal Significator, as in the ninth house, or joined to the Lord of the ninth, then we conclude they are for a Voyage or long intended Journey: North Signs shew Northward, East Signs Eastward, West Signs Westward, South Signs Southward: Always observing the quarter of Heaven. If the Planets concerned be swift in motion, and in movable Signs, then they go apace; if in fix'd Signs, and slow in motion, then they go slow; but if the time of flying be not perfectly known, then we erect the Figure according unto the time when the question was propounded; and so the Lord of the sextile House joining there with Mercury and the Moon, but more especially that Planet, which doth own the Fugitive according unto shape and profession: Also we must consider what relation the Fugitive hath to the Querent, whether Wife, or Husband, Relative, or Servant, and the like, and if the personal shape of the Fugitive doth correspond with the Planet which is Lord of the House inquired after, you may with the more confidence give Judgment thereby. I have oftentimes given Judgment upon these questions, and I find they will hold true if well needed.

## Of Urines.

THE Astrological way whereby to give Judgment at the view or first sight of the Urine, both an acute and chronick griefs, is immediately to erect a Figure, and so to vary your Ascendant that it may be radical, and that the Ascendant together with its Lord may personate the Sick, and if the griefs be acute, then the time of decumbiture, or first falling ill, must be enquired after, that so the allotted place of the *Moon* in any of the twelve Signs may be obtained, soe by the *Moon* in any of the twelve Signs afflicted of the infortunes, the grief is discovered together with its cause and termination. But if the grief be chronick, that is of above a Monthes standing, then from the *Sun*, the Ascendant sixth house and their Lords affilied, Judgment is usually given. In regard I have already at large set forth my way of practice herein, I shall in this place only in brief set down, what I find concerning any experience in Urines; for although an exact Judgment both concerning the grief, together with its cause and termination (by Urine) cannot be obtained, yet some general Judgments thereby may be given, which may well serve for a foretelling reward: First if the Urine be of an Amber colour (and the Patient ill) for generally that coloured Urine sheweth Health of Body. Then the grief or infirmitie lieth in the vital and animal Spirits from whence doth proceed Palsies, Palpitations, and Convulsions, and such like Distempers: In this condition the Urine is not concerned, by reason the Blood and those passages from whence the Urine doth proceed, are not infected, for the Urine is but the exrement of Blood; if the Urine be white or palish, it sheweth great weakness both in Stomach and Body, and if the Urine be high coloured and red, it argueth a Fever, or that some extraordinary pain doth afflict the Sick; but the place where, and cause why, cannot be known without a Figure: Sometimes it sheweth a plentitude of Blood; especially if the Veins be high, if Gravel or red Sand appear at the bottom, it sheweth the Stone in the reins, Kidney, or Bladder. If the Urine be of a light sandy colour, and somewhat thick, it sheweth great cold taken, and oft-times it turneth unto a stone; and if the Urine be slimy and somewhat thick, it threatneth Worms in young People, and Consumption in Elder; but if the Urine be green or black coloured, it usually sheweth Death to ensue; also if the Urine be of a sad brown Colour, it threatneth Death. I question not but that Authors have largely and learnedly written hereupon, unto whom I shall

refer my self; for I do seldom trust, or rely upon my Judgment herein, neither do I administer any Physick thereby; for the Astrological, Sympathetical, and antipathetical way of administering Physick cannot be done without a Figure; for the strength and weakness of the Planets afflicting and afflicted must first be discovered; those who are well versed in the Art of Astrology need no Urine; for I my self oft times, when the Urine hath been brought in a stone Bottle, have described what kind of Urine it was, and how coloured by my Figure, more especially in acute griefs, when the time of Decumbiture, or first falling ill have been known.

*Concerning the casting forth of Devils out of such, who are possessed, with the true way and manner how to do it according unto the Author's experience and performance thereof, with some Observations, whereby to know whether they are possessed or no.*

THE occasion which first moved me to undertake the casting forth of Devils was as followeth. One Goodman Alexander, a Turner by Trade, living at Basing stoke in the County of Southampton, had a Daughter, who was not only tormented with very strong Fits, which usually took her every day near the same Hour, every Fit lasting above twelve hours, being very terrible to behold, during which time with many shrieks and cries, and through extreme Torment she was brought so low, both in Body and Spirit, that she could not move or stir any part of her Body or Limbs from the middle downward; her Father told me he had spent much Money upon several Doctors and others, but they could do her no good; whereupon hearing by some, what great Cures I had done, he came and told me what her condition was, as I have in part related, desiring me to undertake the Cure. I desired to know at what hour and time her Fits usually did begin, which he told me; according unto which time I did examine her, and according to the rules of Astrology in this Book wherein are expressed, I did find she was either bewitched, or possessed; Her Father was very earnest with me to undertake the Cure, and I could not blame him, she having been in this condition above twelve Months; and besides, he made his bargain so, that if I did not effect the Cure, I was to lose all my pains and charges; upon which agreement being made, the Maid was brought to my House; whereupon, observing and taking notice of her kind of Fits, and having made some trial upon her

by way of questions, and her answers, for she could not say, or once name God, *Jesus Christ*, or *Deliver us from Evil*, or the like; but that immediately she would be tormented, falling into strange fits; whereupon, I told her Father, that she was possessed by the Devil, and that it would be impossible to Cure her, except the Devil were first cast forth; I also advised him, to get one godly Minister or other, to try what he could do by his Mēans, and devotion; whereupon, and not before he told me, that he had done that already: For the Minister of the Parish, whose name was Mr. *Webb*, one reputed to be a very honest, godly, and learned Man, did undertake to do it; and came to his House two several times to that purpose, but could not prevail; notwithstanding he spent about three hours time in tryal thereof: at his first coming, yet he was forced to desist; but withal, told her Father, that at the next coming he would be better prepared, and accordingly he did come the second time, but could not prevail then neither; during all the time that he was in action about this busyness, the Maid was extremely tormented, it being as before near three hours before he ended, who then said to her Father, *Lord have mercy upon me, I cannot do it, wherefore I advise you to look out farther, peradventure you may meet with one or other, who may have strength of Faith, and a gift to do it, and likewise to cure her distemper.* I confess, when I heard by her Father what the Minister had done, I began to be somewhat daunted; but when I considered that it would much reflect upon my reputation, to send the Maid home again uncured; and farther considering, that by Prayers, and strength of Faith, it might be done; more especially, where it pleased God to give any one that Gift, which Gift is obtained by Prayer, and strength of Faith: I also farther considered, that both before and since Christ's time, Devils were cast forth out of such who were possessed, as appeareth by the answer of our Saviour Jesus Christ unto the Jews, who taxed him, saying, *He casteth forth Devils through Beelzebub the Prince of Devils.* If I (says our Saviour) cast forth Devils through Beelzebub, by whom did your Fathers cast them forth? By which Words it appeareth, that the Jews had done it before Christ's time: And further telleth them, *That a Kingdom divided cannot stand.* &c. Considering these reasons aforesaid, according unto the method hereafter expressed, I did undertake and through God's blessing perform this great work, unto whom he ascribed all Honour, Power, and Glory, with Thanksgiving, for evermore, *Amen.* Before I proceed to set forth the way and Manner, how I did through God's blessing perform this great work, I conceive it will

will be necessary to say somewhat concerning the tryal of the Patient, whereby to know, whether they are possessed or no, which is as followeth, if they can without stop or starting say the Lord's Prayer; also pronounce God, Jesus Christ, and likewise say, I detest the Devil and all his works, and other such like Godly expreſſions; then 'tis probable they are not at that time possessed: And then you must try them again at another time; for as we find in Scripture, there are ſome which are possessed at certain times, and at other times the Devil leaueth them. But as concerning this Maid in queſtion, the Devil did never forſake her, from the time he firſt entred into her. Also ſome are poſſeſſed with Devils which ſpeak within them at certain times, as instance, this Maid was: Others are poſſeſſed with dumb Spirits, which will not ſpeak, nor yet many times ſuffer the Patient to ſpeak, nor yet to pray, or pronounce God, Jesus Christ, the Holy Trinity, or any other ſuch like expreſſions, for fear of being tormented with fits. I have caſt forth of both kinds, out of ſuch who were poſſeſſed, as ſhall be ſhewed in order, I ſhall firſt begin with this Maid in queſtion, whose fits began about nine a clock at night, and laſted until eight a clock the next morning; during which time ſhe was moſt ſadly afflieted, making many kinds of noifes, as ſometimes crying, ſcratching, howling, alſo ſometimes uſing ſtrange actions and gestures of her body, as twiſting, and twining her ſelf about, ſometimes crawling about the room with many other ſtrange paſſages. Now from eight a clock in the Morning until Noon, ſhe would reſolve all queſtions whatſoever, and give true anſwers unto them, as have many times been proverbed, moſt eliſeſtly, if propounded by her Mother, for ſhe did not deſire to talk with any other Body, excep by accident; during this four hours they did uſually put many queſtions unto her, as ſometimes aking what became of any one that was dead, whether they went to Heil or ab Heaven, and ſhe would iſtantly reſolve them; and ſo far as they could gueſs the anſwert truly; for thoſe who had been euill liuers, ſhe would tell all their faults and miſdeemeanours, and how they liued, and dyed, and what diſease, and where they were buried; likewiſe ſuch who were godly Perfons ſhe would ſay they went to Heaven and point upwards; althoſh they were ſuch whom ſhe never ſaw or knew. Alſo ſhe would tell the names of any ones Father, or Grandfather, (althoſh they were ſtrangers) and where they liued and dyed, and of what diſease. ſhe would likewiſe during the time aforſaid reſolve any queſtion of Theſt, whereof they had many triall, I ſhall iuſtice one example, upon a market day, one chil-  
dred

ced to lose a sack of Corn out of the Market: The Man having pitched his sack down in the Market, and went away to set up his Horse, but before he returned his sack of Corn was stole, and no body could tell what became of it: At length understanding that this Maid could tell any thing that had hapned for any time past, he went to the said Goodman *Alexander* the Father of this Maid, desiring him to use the means that so his Daughter might discover what became of his Corn, whereupon, the Mother of this Maid desired her to tell this Man, who had his Corn, and what became of it, and where it was at that instant: This Maid laid, that one, calling him by his name, had the Corn, and had set it under his stairs; the Man that stole it, was a Porter that used to carry burthens in the Market, more especially Corn, when it was bought or sold. The Man who lost the Corn, went presently to the place aforesaid, where he had his Corn accordingly. I could instance many more such passages, but I suppose this one is enough for satisfaction herein. Now as concerning the way and method by me used, in casting forth of both kinds of Devils, or evil Spirits before mentioned; I shall relate as followeth, (there are three principal causes or things considerable in casting forth of Devil, *viz.* Prayer, Faith, and the especial gift of God thereupon, for except that you find that your Faith is strong, it is in vain to undertake this busines.) First, you must heartily pray that God would be pleased to give you this great gift, and to strengthen your Faith, and to enable you to perform this great work: This is the substantial matter of my Prayer, as for matter of form I had none; the room being made in a readines so close as I could, I made a fume of three substantial matters, or things which were Solary, which number three, I conceaved to be a most choice select number for many Persons, and is attributed to the *Sun*, it is the number of the blessed Trinity, it is also the number of time, *viz.* past, present, and to come; also I considered, that the three wise Men brought gifts unto Christ, *viz.* Gold, Frankincense, and Myrrh, which gifts are all of a Solary quality and vertue, and are under the dominion of the *Sun*, whereupon I made choice of the two latter, *viz.* Frankincense and Myrrh, but instead of Gold, I took Rosemary, with these I made the fume, which I continued until the work was ended: I also oftentimes gave the Maid of the distilled waters of Marigolds, Rosemary, and Angelica, or such like Solary Plants, being all three under the dominion of the *Sun*, and gathered at the right planetary hours, when I first began, I laid my hand upon the Patient, but finding that she, together with the Devil, began to strive,

and

and so to get from me, she being marvellous strong, yet I held fast, and desired her Father (who was by me all the while I was about it) to help me, which he did, but for the most part I held her my self, having gotten her at the best advantage I could: I often prayed, and repeated these words following, *viz.* *By this High and Mighty Power and Name Tetragrammaton, and in the Name of the blessed Trinity, Father, Son, and Holy Ghost, I charge, and command the Devil and unclean Spirit to come forth of this Maid, and to depart from her in Peace, and not to molest or trouble her any more;* after this, when I saw that the unclean Spirit would not come forth, I said three several times, *In the Name of Jesus of Nazareth, I charge thee to come forth;* yet notwithstanding, (as yet) the Devil would not come forth: The truth is, I find that all Devils or Evil Spirits, when once they are gotten into the possession of any one, will be very unwilling to come forth of their habitation; more especially, when they have been long settled in the Body ~~X~~ I often gave the Patient of the distilled waters before mentioned, and then prayed again as at the first; I also repeated those Words before mentioned often-times, resolving not to give over until the Devil was inforced to leave her, and during the space of above two hours, I continued sometimes in Prayer, and between whiles repeating the words over before rehearsed; at length the Devil came forth, but invisible, with a most ugly and hideous noise, raising a violent gust of Wind, and so vanished, doing no harm either to her Father (who was present all the while) nor yet to my self, or any part of the House: Her Father seemed to be very fearful, and late trembling, (and truly I do not much blame him, for I believe he was never present at any such busines before) but I cheared him up so well as I could, bidding him fear nothing, and willed him to trust in God not doubting: The truth is, when I saw him so fearful, I willed him to depart, telling him, that except he found that his Faith was strong, and he throughly resolved to indure the danger, cry, noise, and trouble of it, he might unhappily interrupt me, whereill was most busie; for he knew by what the Minister had done before, that we should have some strugling; but his answer was, that whatever came of it, he was resolved to live and die with his Child, rather than fail; whereupon I went on with the work, but before I had half done my task, he hearing and seeing how grievously his Daughter was tormented, his Spirits and Faith began to fail him, desiring me by all means to desist, and give over; but I being very earnest with him, and telling him of his breach of Promise

and using some arguments unto him, and telling him that except he would either sit still and not any more interrupt me, or otherwise depart the room, I would not meddle any further in the Cure, whereupon he resolved to indure it, and promised me once more, that he would be silent until I had finished, which accordingly he did perform; immediately after the Devil left her the Maid began to speak, and the Fits never troubled her any more; and within a few weeks after, with Diet-drinks, Bathes and Ointments, this Maid was perfectly recovered both of her Health, and Limbs; notwithstanding, for a year past she could not move from the middle downwards, her Limbs being useleſs, and of no Strength, except during the time of her Fits, and then sometimes she would be very strong, and at other times seemingly dead, foaming at the Mouth, sometimes she would shreek, cry, and groan, sometimes crawl about the room, as in part I have before related: I shall relate one paſſage more, which hapned constantly in the time of her fits, there was always brought unto her three pins, and but one at a time, at the receipt thereof, she seemed to rejoice and ſmile, ſaying, *ah*, and then presently ſhe would put the pin into her mouth, which, when her Father and Mother perceived, they would iſtantly get it from her, fearing ſhe ſhould choak her ſelf with it; ſometimes they were much troubled to get it from her, for ſhe would be very unwilling to part with it; they ſhewed me a box near full of them, for ſhe had three brought her every Night during twelve Months; and that night when I caſt the Devil forth of her, ſhe had two brought her in my preſence, but no more ever afterwards; also 'twas obſervable that during the time that I was imployed about this buſineſs, there was ſeen by my People and Servants three Women to walk about the Houſe, and more eſpecially near the Window where I was imployed, which Women her Father did judge were three ſuſpected Witches, who had ſpoken ſome Words, and were afterwards prosecuted by the Maids Father, one of them dyed, as I was informed at the Prison in *Wincheſter*, and what became of the other two, I know not, for I never inquired more after them.

I. J. 2

I shall now proceed to set forth the way and manner how I did cast forth a dumb Spirit out of one who was possessed, as followeth.

**T**HAT which confirmed me and others, of this Maid now in question, of her being possessed of a dumb Spirit, was in regard that she could not say or once name God, Jesus Christ, nor yet endure to pray, or suffer any one else either to pray, or repeat any Sacred words or expressions, but that immediately she was tormented, and sometimes would fall down dead: This Spirit would not answer to any question as the other speaking Devil did, nor yet suffer the Maid: In her fits she was always dumb and silent, her fits usually began about five a' clock in the Morning, and lasted four hours, during which time she would not utter one word, but would sometimes leap about with her arms and legs like a Frog, sometimes she would play cap-head, over and over; sometimes with all the might she had, she would knock her head against the Beds-post or Wall, which was nearest. Also being in a Chamber she would strive to get to the stairs that so she might through her self down. Now the way which I used to cast forth this dumb Spirit, was as followeth: In the first place the room being made so close as I could with convenientey, I made a fume of such solarie ingredients as are before exprested; which fume I continued all the time I was in this action: The time which I took to cast forth this dumb Spirit, or Devil, was between the hours of nine and twelve a' clock upon the Sabbath day: The Praye's which I used, were according unto what I have already related in casting forth the speaking Spirit; and likewise I oft repeated the same ways as aforesaid. But this dumb Spirit would not come forth until the third Sabbath day: Notwithstanding, I was near three hours every time in action, and during all the time I was employed in this busines, she would be much afflicted; upon the third Sabbath day between the hours aforesaid this dumb Spirit came forth in a kind of Vomit, no shape or form of any thing appearing, after which, by Diet drink and ointment made of Planetary Herbs, antipathetical to the afflicting Planet, she was soon recovered, and never had any more fits after the third Sabbath day before mentioned. **N**ote. That dumb Spirits are far more difficult to be cast forth than those which speak; and that was the only reason why I took the benefit of those hours upon each Sabbath day.

day, it being the usual hour of Prayer in all Churches, and Congregations.

I know there are some foolish People, who being ignorant of the Scripture, that do, and will judge unrighteously concerning this great work, unless they are convinced, and truly I need not use any other arguments then what we find written by the holy Evangelists and Apostles, as first, the answer of our blessed Saviour to the *Jews*, as is before mentioned. Secondly, we find that our Saviour gave that especial gift unto his Apostles and Disciples; and without question unto all other believing Christians, who may through strength of Faith do it; as appeareth in *Mark*, Chap. 16. v. 17. And when the Apostles told our Saviour, *That they did forbid some who did undertake to do it*, our Saviour said, *forbid them not, &c.* But unto such who presume to do it, who wanted Faith and did not Believe; nay, although they used the very words of the Apostles, yet the Devil would not obey, nor yet be commanded forth by them; as you may find in the 19. Chap. of the *Acts* of the Apostles, there you shall find, that one *Secevah a Jew* had seven Sons who were Exorcists, or Conjurers, these following *Paul* and the Apostles, and hearing the words which they used, ablayed to do the like, presuming to cast forth a Devil out of one who was possess, saying, *I adjure you by Jesus, whom Paul Preacheth to come forth*, but the Evil Spirit answered and said, *Jesus I know, and Paul I know, but who are ye?* And the *Man in whom the Evil Spirit was*, fell upon them, beat them, and tore all the cloaths from their backs, and without question put them into a great fright, for we find, that they all seven ran out of the house wounded, and naked, and glad (I warrant you) that they escaped so, this act of theirs was noised abroad, and also known throughout all the *City* of *Ephesus*, and fear fell on them all, insomuch, that I believe never any *Jew* durst to attempt any such thing afterwards unto this day; for *St. Mark* saith plainly, *These Signs shall only follow those that believe in Christ Jesus.* In his Name shall they cast out Devils; wherefore, unto those who believe not in Christ Jesus, it plainly appears they shall not do it. And whosoever doth, or shall undertake this busines, his faith and belief must be strong without doubting, otherwise he may fail in the performance, for although some ceremonies may be used herein as I have before related, yet without God's especial blessing upon the words, ways, and means used, together with strength of Faith, believing, no man can prevail herein, as plainly appeareth by those seven Exorcists, or Conjurers aforesaid.

*Concerning all kinds of Agues, and quotidian Infirmitie, with the Astrological way of Cure.*

There are three kinds of Agues, viz. *Quotidian, Tertian, and Quartan*; of all which kinds I have Cured many: And to my knowledge and best remembrance I never failed where I have undertaken. I once cured a Woman, who had a *Tertian Ague* nine years, being brought so low therewith, that she was not able to go without help; she had without question as she told me, taken many things for it, but without success. I find there are many Receipts, by Authors set forth in Print, but I could never find any certainty in them: I dare say, there are so many ways invented for the curing of Agues, as there are People sick of them; there can be no certainty in curing any of these kinds of Agues, or daily Fits, or Griefs, except it be done by the Rules of *Astrology*, for many reasons, for some are afflicted under the Planet *Saturn*, and then their Fits will be most of cold; others are afflicted under *Mars*, and then their Fits will be most of heat; and some are afflicted under both Planets, viz. *Saturn* and *Mars*, and then their Fits will be never equal both in cold and heat. Secondly, sometimes the afflicting Planets are weak in the Heavens, and sometimes strong, which must be considered in the Cure. Thirdly, the Age and Complexion of the Patient must be taken Notice of. Lastly, you must by a Figure discover whether any Witchcraft or Sorcery hath been wrought upon the Patient, or from what Natural Cause the Sicknes began. I shall now briefly discover the reason of each kind of Ague, or *Quotidian Infirmitie*, and then set forth the way of Cure, as followeth, I shall begin with the *Quotidian Ague*, which usually assaulteth the Patient daily, near one and the same hour, at which time as also in *Tertians* and *Quartans*, the Sick usually is troubled with Wind and Cold watery flegmatick matter, settled at the Stomach, which at the first beginning of the Fits, causeth a shivering, after which followeth a feverish burning hot Fit; also I find, that not only the *Quotidian Ague*, but also there are many other infirmitie, as Apoplexies, Convulsions, Palpitations, Risings in the Throat and Stoppings at the Breast and Stomach, and some kinds of Evils, which daily begin to afflict the Patient near the same hour: Now upon Observation upon all these kinds of daily Agues or Infirmitie before mentioned, I constantly find, that the Sign abiding at or near the beginning of each Fit, together with

its Lords doth exactly personate the Sick, and without doubt was their proper Ascendant at their Birth, by virtue of which Ascendant together with the sixth and twelfth Houses, and their Lords afflicted, I always discovered the Grief, with its Cause and Termination: The Truth is, except a Figure be set for either the time of Decumbiture, or first Fit, or some other strong Fit, there can be no true discovery made from what Cause it began, and if the true Cause be not known, there can be no certainty in Cure; for although the *Moon* in *acute*, and the *Sun* in *Chronick* Sickneses by the Planets afflicting, doth generally discover each Distemper with its Cause; yet in these particular infirmities as *Quotidian* griefs before mentioned, I find by experience, that the Fits have constantly kept their course, and have been very strong when neither *Sun* nor *Moon* have been afflicted; wherefore it appears, that the Sign or Constellation under which the Patient was born (which Sign we usually call the Ascendant) doth wholly reflect upon the Patient, both at the beginning and durance of their daily Fits aforesaid; and truly I find even as in *Quotidian* Agues, and other infirmities aforesaid, so likewise in Evils; the Ascendant doth usually personate the Sick, more especially when the Fits are usually near one Hour, or at the time when the Patient undergoeth any strong Pain or Tortment more than other; for such is the Subtilty of the Devil, that he knowing each Bodies Ascendant, can thereby the better instruct the Witch how to frame the Image, that so it may thereby work the stronger upon the Patient when the Sign ascendeth, and by that means the Witch may by the rules of Astrology be the more easily discovered, and oft-times are thereby detected, for 'tis well known unto many, that in a Philosophical way when a Talesman is framed for the destruction of Vermine, as Instance, the *Scorpions*, the way to make it, is when the Sign *Scorpio* ascends, &c.

Concerning the *Tertian Ague*.

THE *Tertian Ague* usually keepeth one hour, as the *Quotidian Ague* doth; only there is one days respite between; now I find, that in *Tertian*, and *Quartan Agues* the *Moon* is much to be regarded; for, from the time of the first Fit, which may probably be called the time of *Decumbiture*, the Place of the *Moon* in the *Zodiack* must be observed, and so by Account according unto the critical Figure of sixteen equal Parts (what the critical Figure is, and how framed, I have shewed more at large elsewhere) each Fit doth answer unto the intercedental, judicial, and critical days and times, and so the second Fit maketh the intercedental time; the third Fit the judicial-time, the fourth, the second intercedental time, the fifth, the Crisis, and so you may go round the *Zodiack*: After which the grief is *Chronick*, and may unhappily continue a long time, if not cured. Note, that notwithstanding by Account, according unto the critical Figure, of its equal parts there is but 22 deg. 30 min. allotted for two days motion of the *Moon*, whereas usually she moveth 24 deg. at the least; yet if we consider the beginning and duration of each Ague Fit, and likewise what Degrees are allotted unto the Orbs or Influence of the *Moon*, it will sufficiently satisfie those Degrees in Question. Now as in the *Quotidian Ague*, so in this, If you fear *Sorcery* or *Witchcraft*, and make doubt of the true cause of the Ague, a Figure set for the time of the first, or any other Fit, more especially when 'tis very strong will be needful, which to do I have shewed elsewhere.

Concerning the *Quartan Ague*.

THE *Quartan Ague* usually gives two Days respite between every Fit, and as in the *Tertian Ague*, so in this, the *Moon* hath an especial Influence upon both, all Ague Fits come sometimes sooner, and sometimes later, according as the *Moon* is swift or slow in Motion; more especially, when evilly aspected of the infortunes. The Degrees of the *Moon's Motion* which by account are numbered between each *Quartan Ague* fit are 45 deg. making a *Semi-quartile aspect* to the place she was in at the *Decumbiture*, or first Fit: And so the second Fit may be called the judicial time. The third Fit the Crisis or Mortal

Mortal time consisting of 90. deg making a square Aspect to the place she was in at the decumbiture aforesaid; in *Quartan Agues* the Critical figure is divided but into eight parts; the Intercedental time being left out as useless, in regard the fits are at such known distance from each other; It seems *Hippocrates*, and *Galen* never used any other division in their times: But since we find by experience, that at the Intercedental time many have departed, as I have shewed elsewhere, especially in peracute Griefs. All *Quartan Agues* are under the Dominion of *Saturn*, and usually, if the *Moon* be evilly aspected of him, at the time of any *Quartan Ague* fit, then it will be more violent and strong; although these *Quartan Agues* are usually of long continuance, yet they are seldom mortal; the reason is (I judge) because there is usually two days respite between every fit, whereby nature hath time to rally up its forces against the encounter. What I have written concerning Agues, and *Quotidian infirmities* is from my own daily Practice and Experience, for I never met with any Author either in Print or by Manuscript which did shew the reasons of each kind of Ague, nor yet any certain way of Cure: I shall in the next place set forth the certain way of Cure, as followeth.

*The way to Cure each kind of Ague, according unto the Rules of Astrology; there being no certainty in any other way, as I have oftentimes experienced.*

IN the first place (according unto the Rules in this Book elsewhere expressed) you must erect a Scheme either for the time of the first fit if that may be had, or for any other strong fit; you must be careful so to vary the Ascendant, that it, together with its Lord, may exactly personate the Sick, for if you take a wrong Ascendant which you may easily do for many reasons, as first the difference in Clocks. Secondly, the swiftness or slowness of the *Moon's* motion. Thirdly, some Men and Women being strong-hearted will not yield to lie down in bed, so soon as others who are more weak and faint hearted, &c. Wherefore if you fail in the Ascendant no true judgment can be given, except in ordinary, natural, acute, and chronick Griefs, or where there is no suspicion of Sorcery or Witchcraft, for then judgment may be given by the *Sun* or *Moon* afflicted, as is shewed elsewhere: When your Scheme is Erected, and the Figure Radical as aforesaid, you must take notice, whether the Lord of the Ascendant

be in the twelfth House, or whether the Lord of the twelfth be in the Ascendant, or whether one Planet be Lord of the Ascendant, and twelfth, and an infortune, or if the Lord of the twelfth afflict the Lord of the Ascendant, or whether the Lord of the twelfth afflict the *Moon*, in acute griefs which are under a Month's standing, or the *Sun* in Chronick griefs; then you may conclude that the *Quotidian* Fits of any kind, and likewise the *Terrian* and *Quartan* Fits of any Ague are more than natural; and that either Fascination, Witchcraft, or Sorcery have been wrought upon the Patient; such is the Subtily of these Wretches, that many times they are not mistrusted, much less discovered, except by the Rules of *Astrology*, described as I have shewed elsewhere, and who more bold and forward to visit and frequent Neighbours, and oft times are employed both for Nurses, and Tenders upon those whom they have bewitched, and yet not mistrusted, and were there no ways to afflict them, there could be no Cure wrought upon such whom they daily visit, or are employed as Tenders upon: For by their wretched ways, they would soon infect them again: *Example*, Once a Friend and Neighbour of mine, after she was delivered of her Child, fell into strange Fits, whereupon, some thought she had taken great cold, others thought, some one thing and some another, at length her Fits grew so strong, and the Woman so weak, that her Husband thought at every Fit, she would have departed, whereupon he was advised to come unto me, but to prevent his coming, the Tender or Nurse being a lusty young Hussy would needs persuade him to send her with the Water, which he did, at her first coming she seemed to be very merry and jocund, always laughing, I ask'd her why she was so merry, considering her Dame was so bad; she told me, for no harm. I believe she thought to have fooled me, as she had done others (but she was greatly mistaken) for having viewed the Urine, I demanded of her to tell me whether she had any Fits, and when her first Fit began, which she readily told me, not thinking that I could thereby discover her Villainy; I quickly found by the Figure, that Sorcery or Witchcraft had been wrought upon the Sick, and by a Female Body, much resembling her Person; for either the Lord of the twelfth House, more especially of that is the afflicting Planet or the Sign where the *Sun* is, doth usually perforate the Witch; whereupon, I told her that I could send no Answer by her, in regard, I must first speak with her Master; at which answer she seemed somewhat daunted, but I would speedily send him, and so went home, she clean contrary to my

Messa-

Message told him, that she had order to gather Herbs and make his Wife Diet-drink, and none but she must give her any thing to help her; whereupon, the Man marvelling much at this Message came to me on purpose to know the truth, why none but she must be trusted, and brought his Wives Brother with him, whereupon I told him, what I found by the Figure; his Brother presently replied, that to his Knowledge, both her Mother and Grandmother were both suspected for Witches, and one of them died in *Reading-Gaol*, being committed by the Justice with intent to bring her unto Trial: Having made this discovery upon her, I advised him speedily to put her away, and to take another Nurse or Tender who was of better repute, which he did; after which, by such ways and means as were agreeable to her Distemper, according as I have declared at large elsewhere, she was soon recovered. I shall now proceed to set forth the *Astrological way of Cure*, for there is no certainty in any other way notwithstanding, sometimes the Patient is cured by other means, (as I shall declare in the sequel) more especially when the Original of the Fits, either of Agues or other *Quotidian infirmitiess* before mentioned, be from Sorcery, or Witchcraft; for then in the first place, you must by the Rules beforegoing endeavour to afflict the Witch, otherwise she will continually renew the grief so fast as you cure, more especially, where the Witch is not suspected. *Secondly*, you must be careful that such Herbs which are used for the Cure, be gathered at the right Planetary hours, with the numbers of Herbs according as they are attributed unto each Planet: What Herbs are to be used herein, together with the time of gathering, administering, and the Numbers of Herbs are set down elsewhere. The true way of curing all kinds of Agues, and other *Quotidian Fits* must be by Antipathy, not omitting, as in these, so in all other Cures, to take a select Number of Herbs to fortifie the Heart and vital Spirits. There are four things considerable to be done in curing all kinds of Agues, besides the afflicting of the Witch, in case of Sorcery, or Witchcraft: *First*, Diet-drink; *Secondly*, Cataplasmes laid to the Hand-wrists. *Thirdly*, a Vomit, to be given at the coming of the Fits. *Fourthly*, to let Blood if the Ague have been of long continuance. *Fifthly*, to cause the Patient to wear one or more Solarie Plants. The way which I always used, is as followeth, having by the Figure found under what Planet the Patient is most afflicted, as instance *Mars*, then take Herbs under *Venus*; if under *Saturn*, then take Herbs under *Jupiter*; if both *Saturn* and *Mars* afflict, as sometimes twill fall out,

then let your Herbs be under *Jupiter* and *Venus*; but if *Saturn* and *Mars* be strong in the Heavens, and more strong than the fortunes *Jupiter* and *Venus*, then their own Herbs will do it; always provided, that one of the smalleſt numbers of Herbs under one or both the fortunes, together with Herbs of the *Sun* be uſed together with the reſt; but if the infortunes be weak, then the smalleſt number attributed unto them, and the greater number of the Fortunes together with a ſelect number of Herbs under the *Sun* will do it, for the Diet-drink you may together with the Herbs, aforesaid, add Raisins, Cur-rans, Liquorice, Anifeed, ſweet fennel-feed, or Coriander-feed, to make the Diet drink nutritive, as alſo more pleafant and good to expel Wind: The Diet-drink is made by way of Decoction, and given to the Patient three times a-day, viz. Morning, Afternoon, and Night: I have cured many only by Diet-drink and Herbs, ſuitable as aforesaid, laid to the hand-wriſts, made up by way of Cataplasm: The Herbs which you lay to the hand-wriſts, muſt be ſhred very ſmall, and poounded in a Mortar with Raisins and white Salt, you may add a little *Venus*-Turpentine to make it hold together, you muſt uſe the quantity of two Walnuts, it muſt be laid on hot and bound fast to the hand-wriſt: If the Patient doth not mend after one or two fits trial, then you muſt give the Patient Vomit, just when the fit doth begin, as followeth: Take one dram of *Stibium* more or leſs according unto the Strength and age of the Patient, beat it into a very fine powder with a Peſtel and Mortar, then warm a quarter of a pint of white Wine, and put the powder into it, keep this in a glaſ twenty four hours and ſhake it often, and when the Ague is ready to come, put forth the Wine into ſo much new Milk, but leave the dregs behind, and give it the Patient Blood warm, and let them take Posſet drink after every Vomit; if the Patient doth not mend after one or two fits trial, then you muſt let the Patient Blood, for after the Patient hath been afflicted above a Month, 'twill get into the Blood; alſo if need require you muſt give the Patient another Vomit, more eſpecially, if the Ague hath been of long continuance, and I have ſometimes been inforced to let Blood more than once, you muſt still give them Diet-drink until they are well; if you hood well what I have written, you need not doubt of curing all kinds of Agues, althoſh of long continuance, alſo from what cauſe ſoever it had its beginning. By the Rules aforesaid, I cured a Woman who had a *Tertian* Ague nine years, as aforesaid.

Another way whereby to cure all kinds of Agues Astrologically; together with other infirmities which are in the Blood or vital Spirits, as I have oftentimes proved, is as followeth.

**V**hen you let the Patient Blood, take a small thimble full of Sympathetical Powder, and the like quantity of the Powders of such Herbs which are suitable to the Cure, as aforesaid, mix them well together and put a small quantity of the Blood into this Powder, and be careful that it take no Cold; for both the Powder and Blood must be put together warm, and let the Patient wear it next their Skin; you must be careful that the Herbs used, be gathered at the right Planetary Hours according unto their Numbers as formerly mentioned; by this way, I have cured both Agues and other Infirmities.

There is yet another way whereby to cure Agues.

**T**HIS way is performed only by a certain Writing which the Patient weareth. Now whether there were any such Words passed between our Saviour and the Jews as the Writing mentioneth, we can tell; for without Question there were many memorable Actions, Things, and Words, said, and done by our blessed Saviour which are not recorded in holy Writ, and we find Words in Scripture, tending unto that Purpose: The Words are as followeth.

When Jesus went up to the Cross to be crucified, the Jews asked him, saying, Art thou afraid? Or Hast thou the Ague? Jesus answered and said, I am not afraid, neither have I the Ague. All those which bear the Name of Jesus about them shall not be afraid, nor yet have the Ague, Amen, sweet Jesus, Amen, sweet Jehovah, Amen.

I have known many who have been cured of the Ague by this writing only worn about them; and I had the Receipt from one whose Daughter was cured thereby, who had the Ague upon her two years.

*Concerning several kinds of Madness, with the true Astrological way of Cure, as followeth.*

I Shall not enter upon any large Discourse hereof, nor yet take notice of Authors, who without Question have written learnedly hereupon. My intent being only to write what I find by my own daily Practice and Experience herein: According unto which I find, that there are several Causes of Madness, and several kinds of Madness, I mean in relation to their Actions and Behaviour, whilst they are in this Condition. First, concerning the Cause, for except it be known, 'tis impossible, except by Accident to work a Cure, which for to find, you must erect a Figure, either for the ~~time of the first fit, or any other more than ordinary strong fit,~~ and to be sure to vary your Ascendant, that it together with its Lord may exactly personate the Sick, and then by the Rules of Art, examine whether the grief be natural or otherwise, from Witchcraft or Sorcery: if natural, then from what original Cause, as whether from Love, Loss of Honour, Friends, Estate, or any other, more than ordinary vexation, and such like; for then the Distemper will be wholly in the Animal and vital Spirits, for we may be assured, that whatsoever the External or internal Senses do comprehend, which proceedeth from the Heart doth immediately put into Action be it Mirth or Sorrow: in curing these kinds of Madness, you must heed the Complexion and Temper of the Patient, for as in Drunkenness, so in Madness, you will assuredly discover their Elemental Qualities, and natural Condition: If Choler abounds, then they will be violent in their Actions, and very apt to quarrel. If they are by Nature Sanguine, then they will be inclined unto Mirth, as singing, dancing, and the like. And such who are by Nature melancholy, and mad, usually are given unto sadness, fighing and much silence, seldom pleased. And those who are by Nature flegmaticke,

mad.

mad, are usually sluggish and idle, not caring to do any thing, except forced thereunto, and much given to sleep, they will lie in bed two or three days together, if not disturbed. The way to Cure all these kinds of distempers before mentioned, must be by Decoctions, made of such Herbs, under such Planets which are antipathetical unto each several Complexion before mentioned; not omitting Ointments to the Heart and Brain, and fumes to the Head, if the Brain be moist, and suffumigation, if dry. If the Patient hath been long distempered, then 'twill get into the Blood, and then 'twill be convenient sometimes to let them Blood; and then if you take a small quantity of the Sympathetical powder, and mix it with so much powder of the Herbs proportionable for the Cure, it will mightily help forward the Cure, you must order it and wear it, as directed in the curing of Agues; There are several other kinds and causes of madness, as followeth, sometimes heat of Blood will ascend up to the Head and so distract their Brain, which will cause madness; the curing whereof is by oft letting Blood, and Diet-drink made suitable by Antipathy unto their Complexion, as aforesaid; for if we should apply Herbs which are by Nature hot, although good in general for the Brain, to a Cholerick mad Body, it will rather increase, than mitigate their fury, but in all Cures, you must ever remember to fortifie the Heart and vital Spirits: The Sympathetical powder in this kind of madness, mixt and ordered as aforesaid, is most proper; the truth is, this kind of madness is easily cured by any drug-Doctor, for their general way is to cure by blood-letting, and purgation, which kind of Physick is proper for this distemper. There is another kind of madness which cometh by being captive and bound in body, of which I have cured many, and I always found by the Figure, that the chief Significators of the distemper were in earthy Signs: for the time being, those who are taken in this condition will be as mad as any according unto their natural complexion, be it Choler, Sanguine, Melancholy, or Flegmatick; at the first they will be ill only in head and stomach, but after some time it will make them light-headed, and forgetful; and by reason of that great stop in Natures course, it will more and more cause inordinate Vapours to ascend up to the head and brain, and at length bring madness, insomuch, that they are not able to discover their own condition, nor yet their friends; I have known some who have dyed in this condition, before their grief was perfectly known, or at least, were so far gone that Doctors could not help them. I had once a Maid (who was a Farmers Daughter, living in the

the Parish of *Goring* in the County of *Oxon*) brought tyed and bound fast in a Cart with Cords, who was or. ly mad by reason of this condition, her Friends not knowing what she ailed, some thought it might be through Love, others thought she was either bewitched or possessed; some thought one thing, and some another: the truth is, she looked very gashly and wild, but being by Nature of a Sanguine Complexion, she would hoop, hollow, sing, and dance day and night if she might be suffered: having by a Figure discovered the cause of her distemper, I bargained with her Father what to have for the cure, I quickly with suppository and glister brought her to stool, and within three days she grew sensible and quiet, and in a week was perfectly recovered. I have known sometimes, that an affright hath caused madness; in this condition applications must be chiefly to the brain, not omitting Diet-drink, made suitable by antipathy to their Complexion: I have known some Females who have been mad, only by the stop of their monthly Course; the Cure is by Herbs proper to help such infirmities, as you shall find in this Book. I have known some Women, who have fell mad after they have been delivered of their Child; occasioned sometime from great cold taken, or disorderly diet, and sometimes by Witchcraft (as I have already declared, occasioned by the Tender, or Nurse) for their bodies being open and weak, any infirmities may the easier be wrought upon them by such Wretches, and yet the cause undiscovered, and the Patient many times dieth.

The worst kind of madness that I know, is occasioned from Sorcery or Witchcraft; and I believe there are multitudes of this kind in *Bethlehem*, and elsewhere, that lie many years in this condition; for except the Witches power be taken off and staid, it is in vain to administer Physick; more especially where the Witch sometimes may have admittance to come to the Patient: Others may perhaps be possessed, and then the Devil must be cast forth; for (as I have said already) except the true cause of each kind of madness be discovered, it is impossible to cure without a Miracle, except by accident; now to cure this kind of madness which cometh from Witchcraft: In the first place, you must by the Rules of Art, endeavour to afflic the Witch, and then by Herbs antipathetical unto the afflicting Planet, and Complexion of the Patient, you must make Diet-drinks, Ointments, and Glisters, not omitting some ingredients suitable, as Figs, Raifins, Currans, Liquorice, Aniseeds, or any other seeds good to expel wind, &c. and sometimes when the body is bound, which most mad People are very subject unto, you must make choice of such Herbs amongst

amongst your Numbers which are Purging and Loosening.

Note, that I always found in my Practice, that the afflicting Planet and Complexion of the Patient were usually one, as instance, Cholerick People are commonly afflicted of *Mars*, and Melancholy under *Saturn*; for such is the subtilty of the Devil, and the Witches, that they strike most upon that humour whereunto they find the nature of Men and Women most prone, and apt to receive impression.

If these Rules which I have inserted, be well observed and followed, there is no one mad body whatsoever, but may (through Gods blessing) be recovered: to my knowledge I have not failed these many years where I have undertaken; notwithstanding, some whom I have cured, have been mad many years: but I must needs say, the longer they are mad before a right means is used, the more difficult the cure is, and somewhat the more time it will require to perfect their Cure: For according unto that saying in Philosophy, *Custom produceth a second Nature, &c.*

---

## FINIS.

---

1 Pint of Best Holland Gin	For Cough Colds, & all affections of the Lungs
2 oz. Sardines of Opium	
2 oz. Sardines of Sals	
1 oz. oil of Sweet Almonds	

grave at the Black Bear and Star in  
St. Paul's Church-yard, over against the  
little North-Door.

*Astro-meteorologica*; or *Aphorisms and Discourses of the Bodies Coelestial, their Natures and Influences. Discovered from the Variety of the Alterations of the Air, Temperate, or Intemperate, as to Heat or Cold, Frost, Snow, Hail, Fog, Rain, Wind, Storm, Lightnings, Thunder, Blasting, Hurricane, Tuffon, Whirlwind, Iris, Chasme, Parelli, Comets their Original and Duration, Earthquakes, Vulcano's, Inundations, Sickness Epidemical, Maculæ Solis, and other Secrets of Nature.* Collected from the Observation at leisure times, of above Thirty years; by *J. Goad*.

Doctor Gell's Remains; being sundry pious and learned Notes and Observations on the whole New Testament, opening and explaining all the Difficulties therein; wherein our Saviour *Jesus Christ is yesterday, to day, and the same for ever*. Illustrated by that learned and judicious Man, Dr. *Robert Gell*, Rector of *Mary Alderman*, London, in Folio.

Christian Religion's Appeal from the groundless Prejudice of the Scepticks to the Bar of common Reason; wherein is proved, 1. That the Apostles did not delude the World. 2. Nor were they selves deluded. 3. Scripture matters of Faith have the best Evidence. 4. The Divinity of Scripture is as demonstrable as the being of a Deity. By *John Smith*, Rector of *St. Mary in Colchester*, in Folio.

The True Christians Character and Crown; in a Sermon Preached at the Funeral of Deputy *Cade*, on *Rev. 2. 10*. By *John Lake* Rector of *St. Botolph's Bishopsgate*, with a large Preface of *Mr. Caud's* to it, in 4<sup>o</sup>.

Weighty Reasons for tender and conscientious Protestants to be in Union and Communion with the Church of *England*, and not to forsake the publick Assemblies, in several Sermons on *1 Cor. 1. 10*. *That ye all speak the same things, and that there be no Divisions among you, but that you be perfectly joined together in the same mind, and in the same Judgment.*

ment; on Heb. 10. 25. *Not forsaking the assembling of our selves together, as the manner of some is;* in 8o. large.

The Psalms of King David paraphrased, and turned into English Verse, according to the common Metre, as they are usually sung in Parish Churches, by Miles Smith; in 8o. large.

A Fountain of Tears, emptying it self into three Rivulets, *viz.* Of Compunction, Compassion, Devotions; or Sobs of Nature sanctified by Grace, Languaged in several Soliloquies and Prayers upon various Subjects, for the benefit of all that are in Affliction, and particularly for these present times, by John Featly, Chaplain to his Majesty.

Select Thoughts or choice Helps for a pious Spirit, a Century of Divine Breathing for a ravished Soul, beholding the Excellency of her Lord Jesus: To which is added the Breathing of the Devout Soul, by Jos. Hall Bishop of Norwich in 12o.

A General Treatise of Artillery or great Ordnance: Written in Italian by Tomaso Moretti of Brescia, Engenier, first to the Emperor, and now to the most serene Republick of Venice, translated into English, with Notes thereupon; and some Addition out of French for Sea-Gunners: By Sir Jonas More, Knight: With an Appendix of artificial Fire-works of War and Delight; by Sir Abraham Dager Knight, Engenier: Illustrated with divers Cuts.

Blagrave's Introduction to Astrology, in three parts; containing the use of an *Ephemerides*, and how to erect a Figure of Heaven to any time proposed; also the Signification of the Houses, Planets, Signs and Aspects; the Explanation of all useful terms of Art: With plain and familiar Instructions for the Resolution of all manner of Questions, and exemplified in every particular thereof by Figures set and judged. The second treateth of Elections, shewing their Use and Application as they are constituted on the twelve Celestial Houses, whereby you are enabled to chuse such times as are proper and conducible to the Perfection of any matter or Busines whatsoever. The third comprehendeth an absolute Remedy for rectifying and judging Nativities; the Signification and Portance of Directions, with new and experienced Rules touching Revolutions and Transits, by Jo. Blagrave of Reading, Gent. Student in Astrology and Physick; in 8o large.

The Seaman's Tutor, explaining Geometry, Cosmography and Trigonometry, with requisite Tables of Longitude and Latitude of Sea-ports, Travers Tables, Tables of Height and Westing, meridian Miles, Declinations, Amplitudes, Azimuths,

the Use of the Compas, Kalendar, Measure of the Earth's Globe, Use of Instruments, Charts, differences of Sailing, estimation of a Ship way by the Log, and Log line Currents. Composed for the use of the Mathematical School in Christ's Hospital London, His Majesty Charles II his Royal Foundation. By Peter Perkins, Master of that School.

Mr. Nich. Culpeper's last Legacy, left and bequeathed to his dearest Wife for the publick good, being the choicest and most profitable of those Secrets, which while he lived were locked up in his Breast, and resolved never to publish them till after his Death; containing sundry admirable Experiments in Physick and Chirurgery. The fifth Edition, with the Addition of a new Tract of the Anatomy of the Reins and Bladder, in 8o large.

*Pharamond*, that famed Romance, being the History of France, in twelve parts; by the Author of *Cleopatra* and *Cassandra*, in Folio.

*Meronides*, or *Virgil Travesty*, being a new Paraphrase upon the fifth and sixth Books of *Virgil Aeneas*, in Burlesque verse; by the Author of the Satyr against Hypocrites;

The Woman is as good as the Man, or the Equality of both Sexes: Written Originally in French, and translated into English.

Newly reprinted the exquisite Letters of Mr. Robert Loveday, the late admired Translator of the three first Volumes of *Cleopatra*, published by his Brother Mr. Anthony Loveday, in 8o large.

*Wallographia*, or *Britain* described, being a Relation of a pleasant Journey into *Wales*; wherein are set down several remarkable Passages that occurred in the Way thither; in 8o.

*Wit and Dollery*, Joyial Poems, corrected and amended with new Additions; in 8o large.

A new Survey of the Turkish Government compleated, with divers Cuts, being an exact and absolute Discovery of what is worthy of knowledge, or any way satisfactory to Curiosity in that mighty Nation; in 8o. large.

*Ethicae Christianae*, or the School of Wisdom. It was dedicated to the Duke of Monmouth in his younger years; in 12o.

The Life and Actions of the late renowned Prelate and Statesman *Christopher Bernard Van Gale* Bishop of Munster,

Right, or the Compleat Clerk and Scribe. A short and exact Draught of all Precedents and Assurances;

Affurances now in use. Likewise the Forms of all Bills, Answers and Pleadings in Chancery, as they were penned by divers learned Judges, Eminent Lawyers, and great Conveyancers, both Ancient and Modern, in 40. large.

The new World of Words, or a general English Dictionary, containing the proper Signification and Etymologies of hard English Words, derived from other Languages; in Folio.

Cocker's new Copy-Book, or England's Pen-man, being all the curious Hands engraved on 28 Brass Plates, in Folio.

Sir Robert Stapleton's Translation of Juvenal's Satyrs, with Annotations thereon, in Folio.

*Indiculus Universalis*, or the whole Universe in Epitome, wherein the Names of almost all the Works of Nature, of all Arts and Sciences, and their most necessary Terms are in English, Latin, and French, methodically digested, in 80 large.

Sir Jonas More's Arithmetick reprinted, with large Additions of the Author, together with his Translation of *Madaginus's Conical Sections* and other Mathematical Tracts.

John Cleveland's Works re-printed, with all such Poems and Tracts as have been formerly printed; collected into one Volume, together with his Life.

The British Physician, describing the Nature of all Herbs, and Plants, with their Vertues, that are used in England by Physicians or others.

The perfect Cook, exactly describing all the several ways of dressing Diet; whether by Pastry, or other ways; with some rare Secrets worth Observation.

A Plat-form for Purchasers, a Guide for Builders, a Mate or Measurers, by William Leybourn, in four Books, an Account whereof is given in the Preface to the Reader; in 80 large, with divers Brass Cuts.

The Grounds and Occasions of the Contempt of the Clergy and Religion Enquired into, &c. Together with some Observations upon an Answer thereto. With Mr. Hobbs's State of Nature considered in a Dialogue between *Phineas* and *Timothy*: To which are added five Letters from the Author of the Grounds and Occasions of the Contempt of the Clergy.

Trojæ Rediviva: Or, the Glories of London surveyed, upon the Rebuilding of it after the Dreadful Conflagration; and Restoration of its Ancient Charter. In an Heroick Poem. With a Map of the said City.

A Treatise of Taxes and Contributions. Shewing the Nature and Measures of Crown-Lands, Assessments, Customs, Poli-Moneys, Lotteries, Benevolence, Penalties, Monopolies, Offices, Tythes, Raising of Coins, Hearth-Money, Excise, &c. With several interspers'd Discourses and Diggessions concerning Wars, the Church, Universities, Rents and Purchases, Usury and Exchange, Banks and Lombards, Registries for Conveyances, Beggars, Ensurance, Exportation of Money, and Wool, free Ports, Coins, Housing, Liberty of Conscience, &c. The same being frequently applied to the State and Affairs of Ireland, and is now thought seasonable for the present Affairs of England.

*Abecedarium Scholasticum*; or the Grammar-Scholars Flower-Garden: Wherein are these following Flowers; to wit, Proverbs, Proverbial Sayings; Sayings also on several Subjects: both Pleasant, and not less profitable to all the weaker, (yea, and Abler Scholars too) as being very useful also in several respects, for their more easie Attainment of the Latin Tongue.

The Mysteries of Love and Eloquence: Or, the Arts of Wooring and Complementing; as they are manag'd in the Spring Garden, Hide Park, the New Exchange, and other eminent Places.

---

### An Advertisement of a most excellent Water for the Preservation of the Eyes.

There is sold by the said Obadiah Blagrave, a Water of such an excellent Nature and Operation for Preservation of the Eyes, that the Eye being but washed therewith once or twice a day, it not only takes away all hot Rheums and Inflammations, but also preserveth the Eye after a most wonderful manner; a Secret which was used by a most Learned Bishop: By the help of which Water he could read without the use of Spectacles at 90 years of Age. A Bottle of which will cost but 1 s.

FINIS.

